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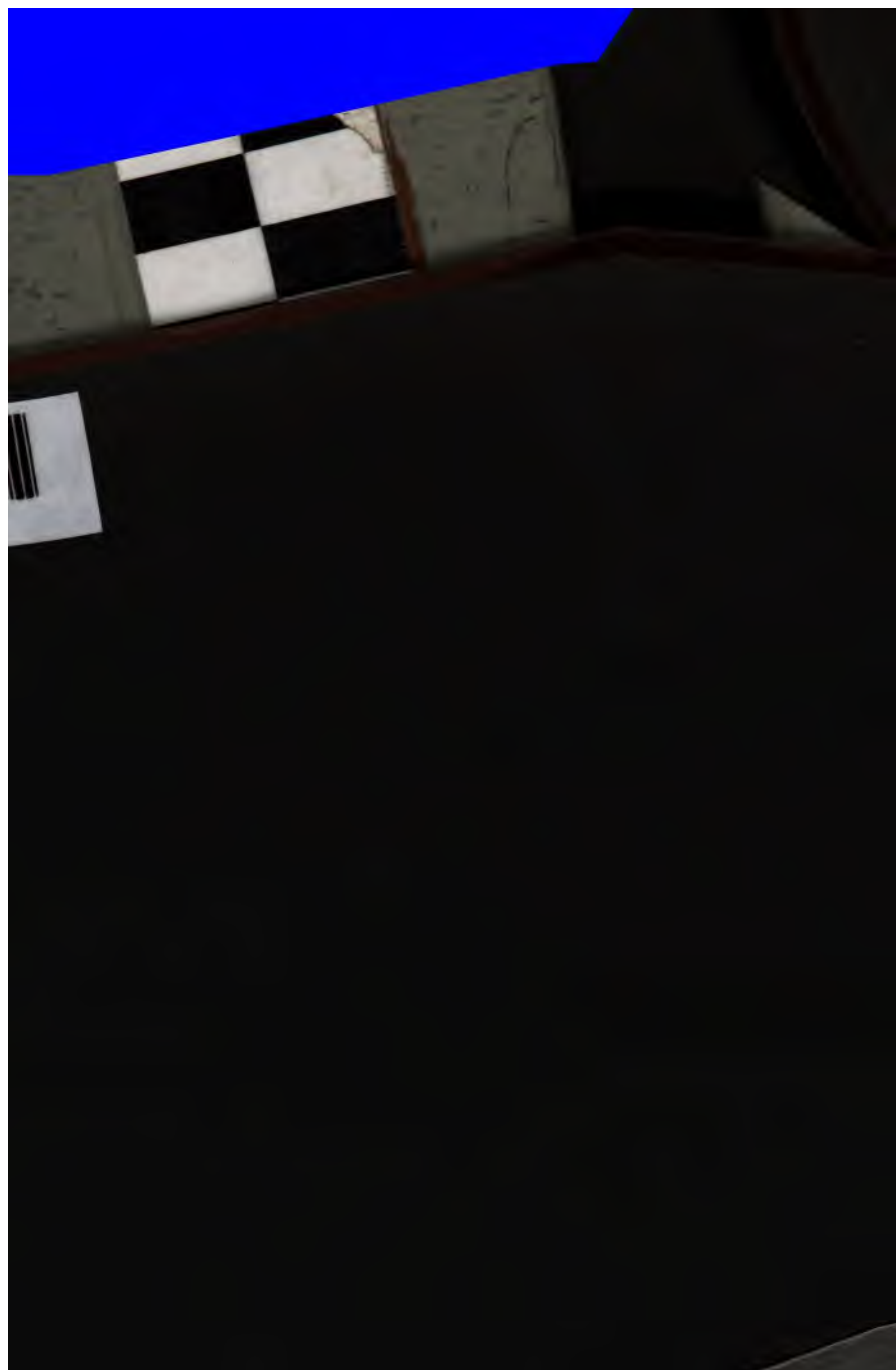
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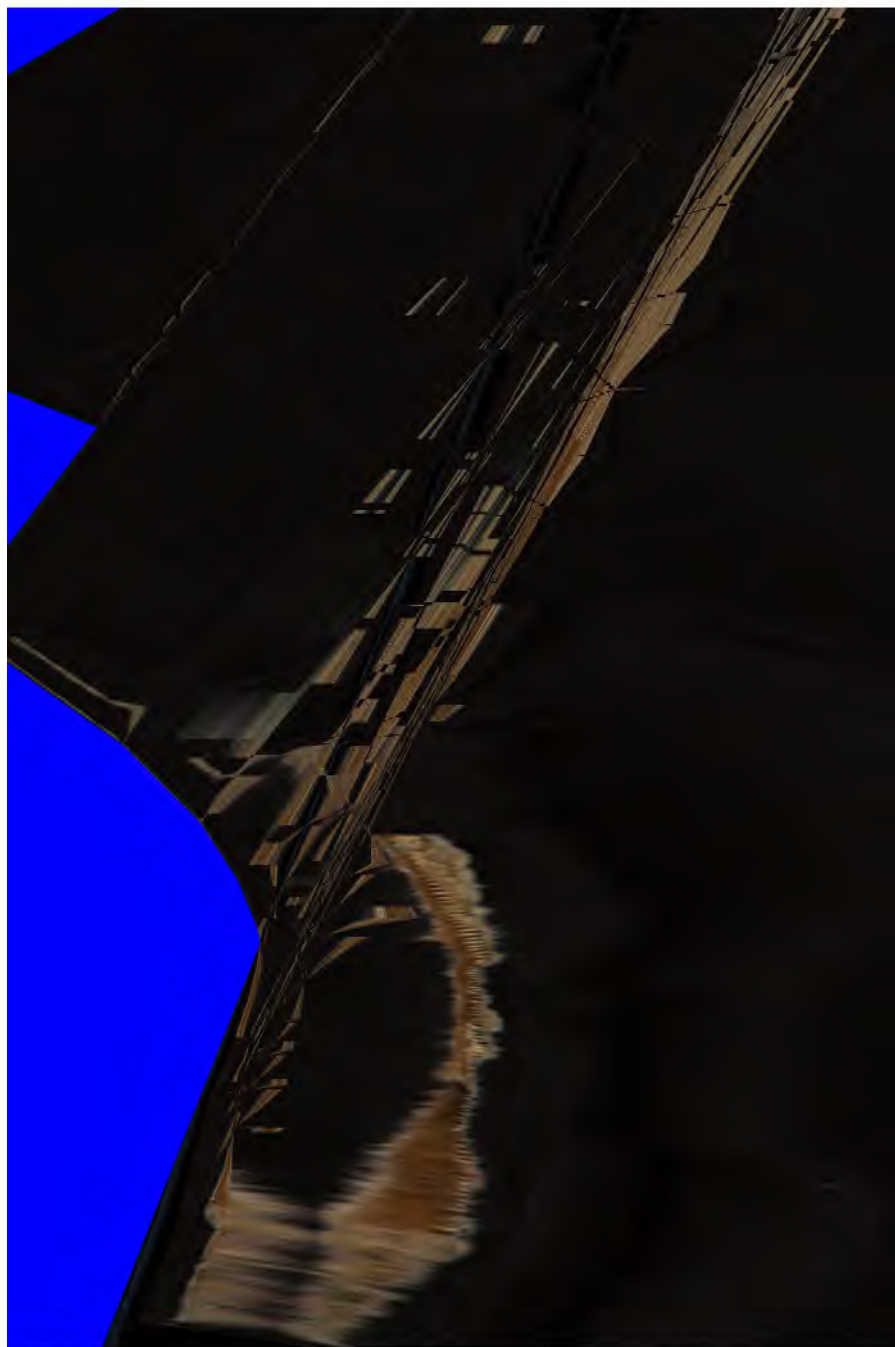
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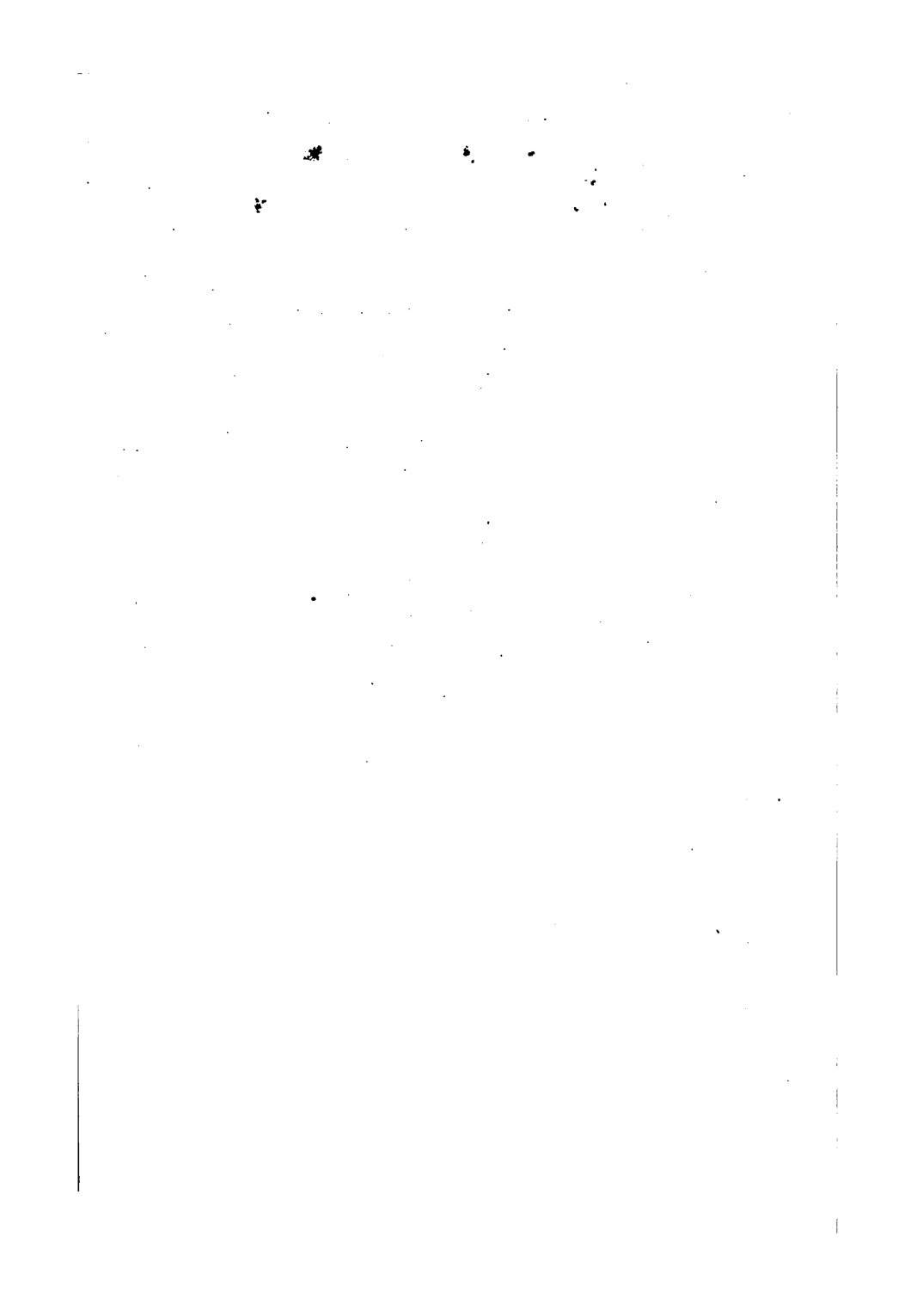
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HOMER

ODYSSEY, BOOK IX.

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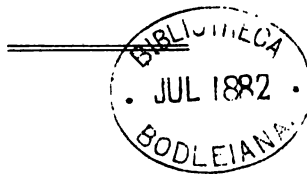
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**HOMER**  
**ODYSSEY, BOOK IX.**

**WITH**  
**INTRODUCTION AND NOTES FOR SCHOOLS.**

**BY**  
**MALCOLM MONTGOMREY, M.A.**  
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## P R E F A C E .

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THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ;

### E R R A T A .

Please make the following corrections :

At page xix of Introduction, line 5, *read*  $\tilde{a}$  *for*  $\tilde{ä}$ .

At page 20, line 541 (of text) *read* ἐκλύσθη *for* κλύσθη.

At page 26, line 12, *read* later *for* latter

„ „ 39 „ 1 „ any „ my

„ „ 51 „ 14 „ ἔως, εἰως „ ἔωσ, ἰως

„ „ 58 „ 2 (from end) *read* οὐτάζω *for* οὐ άζω

„ „ 63 „ 12 *read* τί *for* (2nd) τι

„ „ 70 „ 12 „ ἔπει  $\pi\epsilon\alpha$

„ „ 73 „ 20 „ ἔστηκα „ ἔστηκα

„ „ 78 „ 6 (from end) δὲ μέγα *for* δὲ μέγι

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.



## P R E F A C E .

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THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ; for this reason the grammatical forms and constructions, and metrical peculiarities, are treated with some detail in the Notes, which naturally command far more attention than references to an Introduction, too often disregarded.

At the same time, with the view of making the book useful to more advanced students, I have followed Mr. Sidgwick's example in placing the notes on Epic forms within square brackets, so that they can be easily passed over. The more advanced etymological and grammatical notes, intended for such readers, I have thought best to put in the form of supplementary notes at the foot of the page, lest beginners should waste time over them. I have sought to give the reasons for peculiar etymological and metrical phenomena, which will account for the frequent appearance in the Notes of the characters *F* and *j*.

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.

The text given is that of La Roche's edition of 1867, which I have only departed from once (in bracketing an undoubtedly spurious line). I have not felt free to change La Roche's spelling of particular words, as ἀπορήξας, ἀπορώξ, for that commonly received, as his reading is always supported by the highest ancient authority. Similarly in the case of forms like ἡπειρόνδε, which La Roche edits ἡπειρον δέ. I have always called attention to such forms in the Notes, showing the common spelling, lest any confusion should arise.

In accentuation, also, I have followed La Roche (whose few variations from the ordinary rules are duly noted in the Introduction), except in the case of merely traditional accents, like ὀφρά οἱ, which cannot well be reduced to rule, and would prove perplexing.

I have consulted the commentaries of Nitsch, Ameis, Merry and Riddell, and Prof. Mayor, whose excellent edition of Book 9 covers quite distinct ground from the present one. I need hardly apologise for my frequent quotations from the Translation of Messrs. Butcher and Lang, which for beauty of language, combined with fidelity, cannot be surpassed, and should be carefully studied by all who wish to acquire a good style of Homeric translation. Everything taken directly from it is indicated by the letters B. L., but many more translations are doubtless suggested by reminiscences of it.

I have given frequent references to Prof. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, which treats the verbal constructions more logically and with fuller examples than any similar work in our language.

For etymology I am indebted chiefly to Curtius's *Principles of Greek Etymology*, *Elucidations of the Greek Grammar*, and *Greek Verb*: also to Seiler's *Homerische Wörterbuch*. I have given no references to Curtius's books; their very full indices rendering such unnecessary.

Most of the abbreviations used in the Notes are either familiar or self-evident, such as those representing the names of Moods, Tenses, Cases, Parts of Speech, &c. The less obvious ones are here given :

abs. <i>absolute</i> ;	foll., <i>following</i> ;
acc. to, <i>according to</i> ;	hist., <i>historical</i> ;
apod., <i>apodosis</i> ;	irreg., <i>irregular</i> ;
app., <i>apparent</i> ;	n., <i>note</i> ;
beg., <i>beginning</i> ;	obj., <i>objective</i> ;
cf., <i>confer</i> , i.e. <i>compare</i> ;	opp., <i>opposed</i> ;
conj. <i>conjunction</i> ;	orig., <i>original</i> or <i>originally</i> ;
conn., <i>connected</i> ;	prob., <i>probably</i> ;
contr., <i>contracted</i> ;	rel., <i>relative</i> ;
der., <i>derived</i> ;	sc., <i>scilicet</i> ;
diff., <i>diferent</i> ;	Skr., <i>Sanskrit</i> ;
equiv., <i>equivalent</i> ;	seq., <i>sequence</i> ;
esp., <i>especially</i> ;	sq., <i>sequentia</i> .
etym., <i>etymology</i> ;	subj. <i>subjunctive</i> ;
exc., <i>except</i> ;	



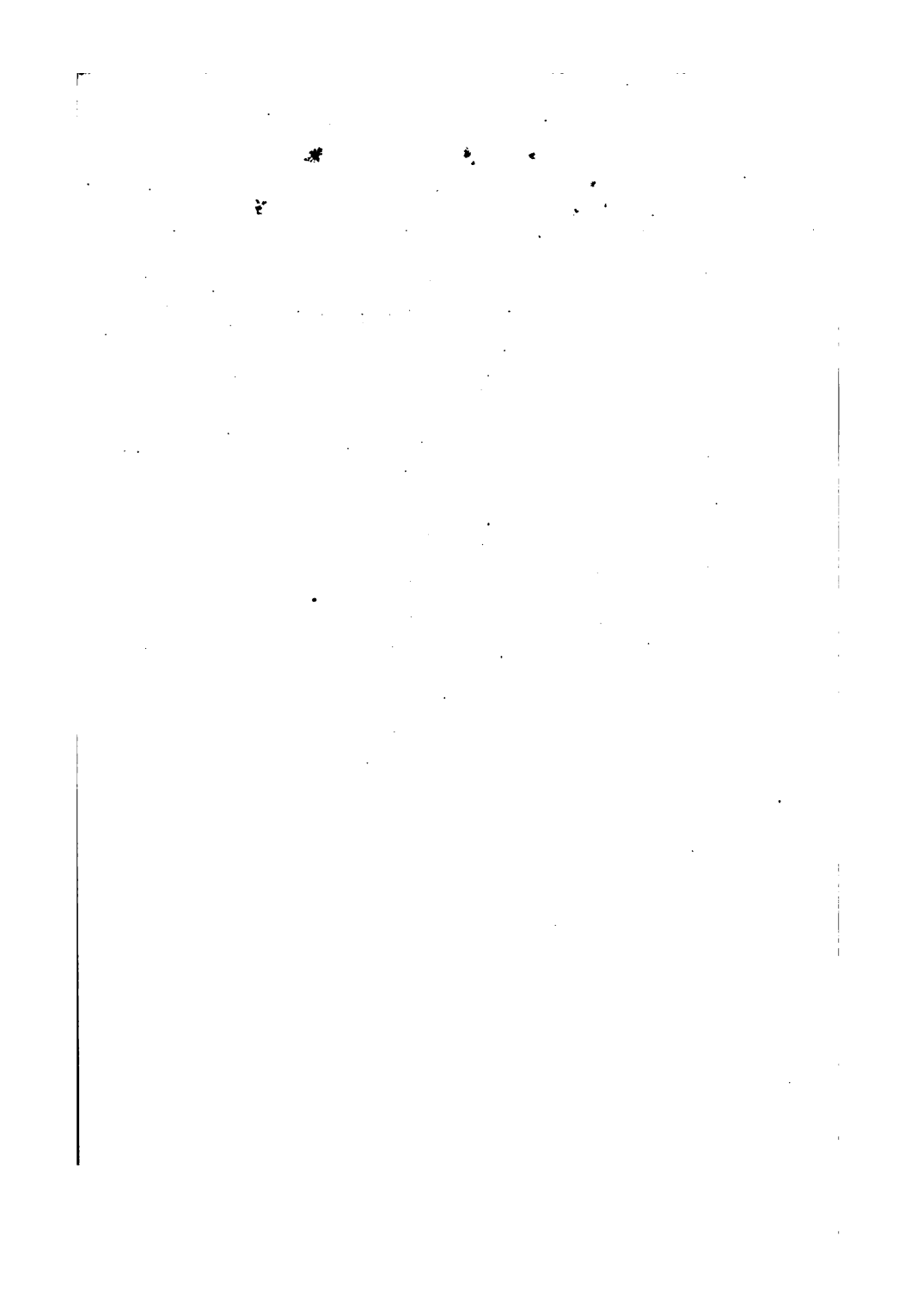
## INTRODUCTION.

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### HOMER.

ABOUT Homer himself nothing whatever is known. In ancient times, seven or more cities claimed the honour of being his birth-place. Tradition speaks of him as a blind itinerant bard of Asia Minor, who composed the "Iliad" and "Odyssey," and shorter poems called the "Hymns;" and the historian Herodotus was of opinion that he lived not more than four centuries before himself, *i.e.*, about the middle of the 9th century, B.C. But (1), in the poems themselves there is no proof whatever of Homer's blindness, and the vagueness of his allusions to colour is very doubtful evidence; (2), even from ancient times there has been a strong opinion, supported by considerable evidence, that the "Iliad" and "Odyssey" are the work of two distinct authors, living at different periods; (3), there are good reasons for believing that Homer was not a Greek of Asia Minor, but of the Peninsula, and that he lived at a very much earlier period than Herodotus supposed—namely, before the Dorian Revolution, or Return of the Heracleidae. The chief of these reasons (given by Mr. Gladstone, in his *Primer of Homer*) is, that the men, manners, and institutions which Homer describes with such vividness and detail, were essentially Achaian, ceased to exist as such upon the Dorian Revolution, "and could hardly have been reproduced by a poet remote from them in time, especially when there were no aids of literary and historical record." As to the name, it is very generally admitted that it is not personal, but conventional, and means "the Compiler" (ὁμοῦ-ᾄρων) or "the Author."





HOMER  
ODYSSEY, BOOK IX.

of Pisistratus. His chief argument was that poems of such length could not be composed or transmitted without writing, and that the art was unknown at the time of their original composition.

It is now generally admitted that writing, if known at all (there are only two vague references to it in the poems), was certainly not available at that time for the transcription of long compositions. But, on the other hand, the transmission of the poems by memory alone is proved to be no impossibility; while the fact that Solon prescribed a regular order for the recitation of the poems, favours the opinion that they existed in some definite form before the recension of Pisistratus.

Many newer theories have been framed about the Iliad. Lachmann resolves it into eighteen separate lays, by different authors; Grote into two Epics, an original Achilleis and a later Iliad, which were somehow welded together. Conjecture has dealt far less freely with the Odyssey, as its unity of design and subject are much more apparent; even it, however, has been resolved by German ingenuity into an Odyssey and a "Telemachy." Prof. Geddes, of Edinburgh, supposes\* two poets, an Achillean and an Odyssean, who are responsible for those portions of the Iliad respectively in which Achilles or Odysseus is prominent; but the latter alone for the Odyssey.

In any case, there can be little doubt that the Iliad and Odyssey, whether by the same or by different authors, were not the first beginnings of poetry in Greece, but arose out of a set of older and shorter Epics, possibly out of an early ballad literature. The allusions in the Il. and Od. to bards of the Trojan period, *e.g.*, Phemius and Demodocus, as well as other unconnected legends, show that many such lays must have been recited long before, whether the ballad was the oldest

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\* In his book, "*The Problem of the Homeric Poems.*"

form of poetry, or the ceremonial hymns of priests, as seems more likely. The very polish and beauty of the poems show that the art of poetry must have been highly elaborated already, and the artificial character of the dialect points to the same conclusion.

#### DIALECT OF HOMER.

It is important to observe that Homer's language is not so much a spoken dialect as a literary style. It is usually called Epic, sometimes Old Ionic, as its general character is undoubtedly Ionic, but it presents Aeolic peculiarities as well, and what is still more remarkable, old and later forms of the same words side by side; e.g. the Inf. in *-μεναι* *-μεν* and *-αν*; the Subj. in *-ωμι* and *-ω*, *ἦσθα* and *ἦς*, *ἦσι* and *ἦ*; the Gen. in *-οιο* and *-ου*; Dat. pl. in *-εσσι* and *-σι*, &c. In this latter respect, as Mr. Monro points out,\* our English poetical style affords a striking parallel: thus it allows the archaic 3rd sing. in *-eth*, past tense in *-ed*, the pronouns *thou*, *thee* and *ye*, the possessives *mine* and *thine* for *my* and *thy*, &c. Evidently, as with us, the influence of the archaic forms and phraseology made itself felt in the literature of the time, without excluding the forms of the actually spoken language. This consideration also accounts for the stock epithets and oft-recurring phrases, many of which can hardly have been used with a conscious and definite meaning.

#### THE ODYSSEY.

The subject of the Odyssey is the Return of Odysseus to Ithaca, and his vengeance on the Suitors of his wife Penelope. His wanderings on the homeward voyage, after the capture of Troy, occupied 10 years; but the action of the poem is limited to 40 days.

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\* In his edition of Iliad I. (Clar. Press).

It begins with a divine decree for his departure from the isle Ogygia, where the nymph Calypso had detained him, sore against his will, seven years. Meanwhile, his son Telemachus is incited by Athena to sail in search of his father (Bk. 1). Accompanied by Athena, in the form of Mentor, he visits Nestor at Pylos (Bk. 2). Thence he proceeds to Sparta, and is kindly received by Menelaus and Helen (Bk. 3), from whom he learns of his father's detention in Ogygia. The Suitors plot to waylay and kill Telemachus on his return (Bk. 4). At the bidding of Zeus, Calypso at last allows Odysseus to sail for home. Shipwrecked by Poseidon, he is miraculously saved, and lands on the country of the Phaeacians (Bk. 5). He is discovered by the king's daughter Nausicaa, and conducted to the city (Bk. 6). He is graciously received by King Alcinous (Bk. 7), receives his promise of an escort to Ithaca, and, at his request (Bk. 8), recounts his adventures since the fall of Troy: —the fight with the Cicones, visit to the Lotophagi, blinding of the Cyclops (Bk. 9); visit to Aeolus, destruction of fleet by the Laestrygones, and adventures with Circe (Bk. 10); his voyage to the infernal regions, where he learns his future from the shade of Teiresias, and sees many old friends (Bk. 11); his escape from the Sirens, and the destruction of his ship and comrades for their sacrilege in killing the sacred kine of Helios, in Thrinacia, concluding with his own landing on Calypso's isle (Bk. 12). He is then carried by a Phaeacian ship to Ithaca (34th day from the beginning of the poem) and disguised as an old beggar by Athena (Bk. 13). He is kindly treated by his faithful swineherd Eumaeus (Bk. 14), while Telemachus, warned by Athena, returns from Sparta, avoiding the Suitors' ambush (Bk. 15); meets and recognises his father. They plan revenge on the Suitors (Bk. 16). Odysseus enters his palace as a beggar, and is roughly treated by Antinous (Bk. 17); forced to fight the beggar Irus, and again insulted by the Suitors, who

lavish gifts upon Penelope (Bk. 18). Unrecognised by the queen, he is almost revealed by his old nurse Eurycleia (Bk. 19). Next day is a feast of Apollo; Odysseus suffers fresh insults, and the gods send omens of judgment (Bk. 20). Penelope consents to marry the Suitor who can perform feats with her husband's bow. When all fail, the bow is at last handed to its owner, who with ease performs the required feats (Bk. 21). He then reveals himself, and shoots down Antinous and others of the Suitors. Telemachus procures arms, and, aided by Athena, they destroy all that remain (Bk. 22). Odysseus is recognised by Penelope (Bk. 23) and meets his father Laertes. Their struggle with the kinsmen of the Suitors is stopped by intervention of Zeus (Bk. 24.)

Books 9-12 were in ancient times called 'Αλκίνοῦ ἀπόλογοι, "the story told to Alcinous."

#### LANGUAGE.

The grammatical forms and constructions having been already rather fully referred to in the notes, a systematic introduction to Homeric Grammar would make this volume too large. I will therefore merely recapitulate, in the form of a summary, the principal Epic forms and constructions which actually occur in Book 9, referring the student who desires fuller information on Epic Accidence to the notes in the *Student's Greek Grammar*, or the summary at the end of Abbott's *Greek Accidence*; and for both Accidence and Syntax to Mr. Merry's admirable books;\* to Mr. Sidgwick's very lucid sketch of the Language of Homer in his edition of *Iliad*, Bks. 1 and 2; and to the most systematic and comprehensive *Essay on Homeric Grammar* in Mr. Monro's edition of *Il.* 1 (Clarendon Press).

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\* School edition of the *Odyssey* (2 vols.); *Odyssey*, Bk. 2; *Specimens of Greek dialects*; all in the Clarendon Press Series.

## SUBSTANTIVES.

*1st Declension.*

1. η for ā always in the sing. *e.g.* γαίης (28) θήρην, 158.
2. Nom. sing. -ᾱ for -ης in some words, *e.g.* νεφεληγερέτα, 67.
3. Gen. sing. -αο or -εω from nom. -ης, *e.g.* Ἀτρείδεω, 263.
4. Gen. plur. -αων or -εων, *e.g.* θεάων (29) ναυτέων, 138.
5. Dat. plur. -ησι or -ης, *e.g.* θύρῃσι (417) κώπῃς, 489.

*2nd Declension.*

Gen. sing. -οιο, *e.g.* θανάτοιο, 63.

*3rd Declension.*

1. Nouns in -ης -ος -ας are generally uncontracted, *e.g.* ἄγγεα (222) ἄλσει (200) οὔδει, 459.

2. Nouns in -ις either retain ι in case-forms or substitute η, *e.g.* πόλιος, 41. Dat. sing. in -ι or -ει. Dat. plur. sometimes -ισι. Acc. plur. sometimes -ις, *e.g.* ὄις, 244.

3. Nouns in -υς form cases with η not ε, (excepting some proper names), *e.g.* τοκήων, 33.

4. The Dat. plur. ends in -σι, σσι or -εσσι, *e.g.* χερσί (416). σπέσσι (30) σπήεσσι (400) χείρ-εσσι (487) δεπά-εσσι, 10.

5. The Homeric form of ναῦς is νῆυς, or νηῦς, Gen. νηός or νεός, Dat. νηϊ, Acc. νῆα or νέα. Gen. plur. νηῶν or νεῶν, Dat. νηυσί, νήεσσι, νέεσσι, Acc. νῆας or νέας.

The Epic termination -φι(ν), representing the Gen., Dat. or Locative, is appended to the stem, the final letter of which is strengthened to η in the 1st Declension, *e.g.* βίηφι, 406.

## ADJECTIVES.

1. Adjectives of double form frequently occur, *e.g.* ἐλάινος (382) ἐλαϊνεος, 320; αἶγεος (320) with αἶγειος; πτολιπόρθιος (504) with πτολίπορθος.

2. The comparative and superlative forms in *-ων, -ιστος* are more frequent than in Attic, *e.g.* γλύκιον, 34.

3. The adj. πολὺς forms πολέος in gen. as well as πολλοῦ, and so throughout the plural, *e.g.*, πολέων (352); and on the other hand πολλόν occurs in neut. and acc. masc. sing. *e.g.* 45.

## PRONOUNS.\*

## 1. Epic forms of the Personal Pronouns.

Nom. S. ἐγών	τῦνη	ἐὼ, ἔο
Gen.—ἐμεῖο, ἐμέο ἐμεῦ, μεῦ, ἐμέθεν	σεῖο, σέο, σεῦ σεθεν, τεοῖο	ἐδ, ἔθεν
Dat.—	τεῖν, τοι	ἐοῖ
Acc.—		ἐί, μιν
N. and A. Du. νῶι, νώ	σφῶι, σφῶ	σφῶι (acc.)
G. and D.—νῶιν	σφῶιν	σφῶίν
Nom. P. ἄμμες	ὑμμες	
Gen.—ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
Dat.—ἄμμι	ὑμμι	σφι
Acc.—ἡμέας, ἡμας, ἄμμε	ὑμέας, ὑμμε	σφεῖας, σφέας, σφε

2. Possessive Pronouns: *τεός* (355) 'thy'; *έός* (533) and *ός* (28) 'his'; *άμός* or *άμός*, 'our'; *ύμός* (284) 'your'; *σφός* 'their.'

3. The Interrogative *τίς* forms Gen. sing. *τέο* or *τεῦ*, Dat. *τέφ* Gen. plur. *τέων*, Dat. *τέοισι*. So with the Indefinite *τις*, *e.g.* *τεν*, 497. *δοτις*, written *ός τις* (94) has a form *δοτις*, neut. *δοτι* (402) Gen. *δοτεο*, *δοτεν*, Dat. *δοτεφ*, Acc. *δοτινα*. Plur. Nom. neut. *δοσα* Gen. *δοτεων*, Dat. *δοτέοισι* Acc. *δοτινας*, *δοσα*.

4. The Reflexives *ἐμαντοῦ*, &c., do not occur. As separate words we find *σ' αὐτόν* (406), *ἐμοὶ αὐτῷ* (421), but not necessarily with a reflexive force; thus at 406 *σ' αὐτόν* is equiv. to *αὐτόν σέ*, 'thee thyself,' *αὐτόν* merely emphasising *σέ*. Compare *φράσσοτο*

\* Some of these forms do not occur in Book 9.



Πατρόκλην μέγα ἦρλον ἥδ' οἱ αὐτῷ Il. 23. 126, where αὐτῷ merely emphasises οἱ, which already possesses the reflexive sense, beside the simply personal, e.g., ἔρριψεν ἀπὸ τοῦ, 398 (reflexive); but εἶροντο . . ὅττι ἐ κήδοι, 402 (personal).

#### PREPOSITIONS.

Epic forms of prepositions: *πρὸς* (147) and *πρὶ* (289) for *πρός*; *ἐνί* (11) *εἰνί* (417) and *εἰν* (392) for *ἐν*; *ἀμφί* (399) for *ἀμφί*.

The preps. *ἀνά* *κατά* *παρά* suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on *ἀμβάλειν*, 178.

Several double or compound preps. occur, e.g. *παρέκ* (116, 488) *ὑπ' ἐκ*, 489; cf. *ἀπόπροθι* (18) from *ἀπόπρο*.

#### ADVERBS.

The chief adverbial suffixes which occur are:

1. To denote *place where*: *-θι*, e.g. *αὐτόθι* (29) *ᾧθι*, 50; *-ον*, e.g. *ὁμοῦ* (69) *αὐτοῦ*, 96.
2. *Place whence*: *-θεν*, e.g. *Ἰλιόθεν* (39) *οὐρανόθεν*, 69; also *-θεν(ν)*, e.g. *ἀνευθε* (26) *ἐκάτερθε*, 386.
3. *Place whither*: *-σε*, e.g. *ὑψόσε*, 240; *-τε*, e.g. *θύραζε*, 461; *-δε*, e.g. *οἰκαδε* (261), see on Accentuation; *-δισ*, e.g. *χαμάδισ*, 290.
4. *Manner*: *-α*, e.g. *αἰψα* (86) *ὄχα*, 420; *-δον*, e.g. *σχεδόν*, 280; *-τι*, e.g. *μελεῖστί*, 291.
5. *From numerals*: *-χα*, *-χθα*, e.g. *τρίχα* (157) *τριχθά*, 71.
6. *From prepositions*: *-ω*, e.g. *εἰσω* (524) *πρόσω*, 542.

Other adverbs not used in Attic are *ὄφρα* (56), temporal and final; *τόφρα* (57), *ἦμος* (58), and *ἄφαρ* (328) temporal; also *αὐτις* (354) and *αὐτε* (256) for *αὐθις*; *ἄψ* (314) and *ἄψορρόν* (282), which occurs in Sophocles.

## VERBS.

1. Omission of augment is common.
2. Many reduplicated strong aorists act. and mid., *e.g.* ἐ-μέ-μικον (439), πε-φίδοίμην, 277.
3. Iterative tense-forms in -σκον or -σκομένην, from impf. or strong aor. *e.g.* ἔσκει (508) ἰαύε-σκον, 184.
4. Perfects of double form, see note on γεγάασιν, 118.
5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, *e.g.* κλύ-θι (528) ἐξ-έφθι-το (163) ἐλέγ-μην (335) ἔδεκ-το, 353.
6. Fuller and older subj. terminations in -ημι -ησθα -ησι, *e.g.* ἐθέλῃσι, 520.
7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἴδετε, 17.
8. The subj. of verbs like τίθημι, with stems in -ε, has -αιω, -ομεν in the 1st person, see note on δαείω, 280.
9. The 1st. per. plur. mid. termination -μεσθα for -μεθα in historical tenses, *e.g.* δυνάμεσθα, 304.
10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, *e.g.* μίγε-ν (91) ἔφα-ν, 413.
11. The 3rd per. plur. mid. and pass. term. in -ται -ατο for -νται -ντο after consonants and υ, sometimes after ν and η, *e.g.* ἔρχ-ατο (221) εἵ-ατο (545) ἀπολοί-ατο, 554.
12. The endings of the plupf. -αα -εας(ης) -εε (-ει rarely -η, *e.g.* ᾗδῃ, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.
13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, *e.g.* ἔδ-μεναι (476) δεοδί-μεν (274), οὐτά-μεναι, 301; but -έμεναι or -έμεν (and -ειν) in thematic forms, *e.g.* ἐσθ-έμεναι, 479.
13. The infin. of strong (2nd) aor. ends in -ειν (contr. -ειν), *e.g.* βαλέειν, 137.
14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, *e.g.* δαστάμεθα (42) ἐρύσσας, 99.

15. Some weak aorists are formed without  $\sigma$ , *e.g.* χεῖν (210) ἔκῃα, 553.

16. Some weak aorists of verbs with liquid stems have  $\sigma$ , *e.g.* ἐκέλσαμεν, 546.

17. Verbs in  $-\alpha\omega$  usually undergo either contraction or 'assimilation.' See note on περόωσι, 129. Verbs in  $-\omega\omega$  often show a peculiar lengthening, *e.g.* ἄρόωσι, 108. Verbs in  $-\epsilon\omega$  often show un-Attic contractions (1)  $\epsilon\omega$  or  $\epsilon\omega\nu$  into  $\epsilon\nu$ , *e.g.* ἰκνεύμεναι (128) εἰσοιχνεῦσι, 120. (2)  $\epsilon\omega$  into  $\epsilon\iota\omega$ , *e.g.* αἰδεῖω, 269.

18. The 2nd per. sing. mid. and pass. usually omits  $\sigma$  and remains uncontracted, leaving  $-\epsilon\alpha\iota$   $-\epsilon\omega$ , *e.g.* κέλειαι (274) εὐχέο (412) ἄζεο, 478.

19. Verbs beginning with liquids and  $\sigma$  may double these letters with the augment and in composition with preps., *e.g.* ἔσσνο (467) ὑποσσείουσιν (385) ἔρριψεν (398) but ἔρεξας, 352. See note on περιρῖδεε, 388.

20. Many cases of peculiar augment are accounted for by a lost consonant, often  $F$ , *e.g.* ἔειπον (171) κατ-έ-αξε (283) ἐφ-έ-ηκε (38) ἀπ-έ-ωσέ, 81.

#### CHANGES OF SOUND.

1. Single consonants are often doubled, *e.g.*  $\sigma\sigma$  in weak aor., ὄσσα (238) τόσσην (265) ὄττι (402) ὄππη, 457; often with some etymological reason, see section on Verbs, No. 19; and on Lost Letters. The converse occurs in the two proper names Ἀχιλεὺς, Ὀδυσσεύς, 19,

2. Metathesis, or transposition of letters within a word; *e.g.* θάρσος for θράσος, 381.

3. Metathesis of quantity; *e.g.* εἶος (or ἦος, see note) for ἔως, 233.

4. Diphthongs instead of vowels; *e.g.* ξέινου (252) δαείω

(280, see note) οὔνομα (355) νοῦσον, 411. The converse in ἔταροι, 88.

5. In many compounds η appears for α; *e.g.* ἀγ-ήνωρ (213) ἀν-ήμελκτοι, 439.

6. In many words η corresponds to Attic α; *e.g.* πρῆξιν (253) πρήσσοντες (491) κρητῆρος (9) ἄκρητον (297) λίην, 477; besides the terminations of 1st Declension.

7. When contraction occurs, it follows the same rules as in Attic, except that εο or εου is often contr. into ου. See on Verbs, No. 17. Some words are contr. in Epic, not in Attic; *e.g.* ἱρῶν, 553. The converse occurs, not merely in terminations; *e.g.* ἀέκων (405) πάις (πάϊς), 519.

8. Prothetic ε followed by a vowel, (see note on ἀέξετο, 56) is often dropped; *e.g.* εἴκοσι (241) but ἑικοσ-όροιο, 322. Cf. ἔρχατο (221) for ἐέρχατο, where the first ε is the reduplication.

#### LOST LETTERS.

As the characters *F* and *j* frequently appear in the Notes, it is necessary to explain why they are used.

I. *F* represents a lost letter of the Greek alphabet—the spirant Vau, or Digamma, as it is usually called, corresponding to the Latin consonantal *v*, and pronounced like our *w*. The character was actually used only in the old Doric and Aeolic dialects, and it is almost certain that it was never written in the text of Homer. Perhaps even the sound was lost at the time of the composition of the poems, and its recognition, which is optional (see below), would then be due to poetical tradition.

The influence of the Digamma is seen (1) in apparent hiatus; *i.e.*, a short vowel may remain unelided, or a long vowel unshortened, before any word which once began with *F*, *e.g.* ἄλλο ἰδέσθαι (28) πῖονα οἶκον, 35. So too with prepositions in composition, *e.g.* ἐπιειμένον, 214; and with the augment

see note on *ἔειπον*, 171; (2) in lengthening a short final syllable by position *e.g.* *μέλανός οἶνοιο*, 346. In several words another initial letter has vanished with *F*; see notes on *ἦς* (28) *ἄσμενοι* (63) *ἦδύ*, 162. Occasionally *F* has disappeared after an initial consonant, but still exerts its influence; thus *δε δέσαντες*, 236.

This employment of *F* is optional, not invariable, see note on *ἄνακτος* (452), where the principal digammated words occurring in this book are enumerated. On "prothetic" *α* or *ε*, as evidence of *F*, see note on *ἀέξετο*, 56.

II. The symbol *j* is used in the absence of any native Greek character, to represent another lost letter—the spirant Jod, as it is called, corresponding to the Latin consonantal *i* or *j*, and pronounced like our *y*. This letter must have fallen out earlier than the Digamma, as it was not written in any dialect, but its influence on the forms of words is far more important, chiefly on account of the remarkable changes it effects, *e.g.*, of *κ* into *σσ*, *δ* into *ζ*.\*

Its influence on metre is not by any means so prominent. However, we find apparent hiatus before *ιέμενοι*, 261; and the syllabic augment in *ἐφ-έ-ηκεν*, 38.

On the phenomena of labialism and dentalism, in which these spirants play a prominent part, see notes on *ἦπαρ* (301) *τέσσαρες*, 335.

III. An initial *σ* has been lost in several words, and is usually represented by the rough breathing; *e.g.* *ἄλς* (25) *ῥπνος* (333) *ῥπτιος* (371). It has no influence on the metre, but in composition occasionally asserts itself; *e.g.* *σῦνεχές* for *συν-συχές*, (74).

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\* See the sections on changes of sound in Abbott's *Greek Accidence*, or the *Student's Greek Grammar* (§§ 55-58) where, for the sake of simplicity, these changes are ascribed to the vowel *ι*. Compare Curtius' *Elucidations of his Greek Grammar*, § 55 sq.

## ACCENTUATION.

1. The forms of the article ὁ, ἡ, οἱ, αἱ, when used in a nominal sense, are accented oxytone, according to the rules of the ancient grammarians.

2. The fem. pronoun ἥδε is properispomenon ; thus, ἥδε.

3. The demonstrative adv. ὧς is accented ὦς in the particular combinations καὶ ὦς (258) οὐδ' ὦς.

4. The particle δε, denoting *direction to*, is commonly written as an inseparable enclitic suffix, e.g. ἡπειρόνδε, but as it differs from true suffixes in following complete case-forms (even the gen., e.g. "Αἶδος δέ), the ancient grammarians in such cases wrote it separate and accented ; thus ἡπειρον δέ (73), and this rule is followed in the present text.

5. Oxytone verbs, nouns or adjectives, if elided, throw back the acute accent to the penultima, e.g. λεύκ' for λευκά (77), εἶφ' for εἰπέ, 279.

6. Oxytone words, occurring before any stop whatever, are accented acute, not grave.

7. For accent of ἦ or ῆ see note on 175, and for "anastrophe," see 6 n.

8. In the case of peculiar accents which cannot be reduced to rule, e.g. ὄφρά οἱ (248) ὄττι ἐ (402), the present text does not follow La Roche.

## SYNTAX.

1. The Homeric uses of the article—demonstrative, attributive, and relative—all occur ; see note on τὰς δέ, 78.

2. The simple acc. after verbs of *motion to*, especially ἰκνέομαι, e.g. τὸν χῶρον ἀφικόμεθ', 181.

3. The neut. acc. is very often used adverbially, e.g. οἶά τε πολλὰ . . . περόωσι θάλασσαν, 128.

4. The ethical dative is freely used, e.g., ὥς μὴ τίς μοι

ἀτεμβόμενος κίοι ἴσης, 42. So the dat. commodi, *e.g.* νηυσὶ καθεύλομεν ἱστία, 149.

5. A plural verb with neut. pl. subject frequently occurs, *e.g.* πάντα φύονται (109) cf. 222, 440. In the first two cases the plural may be accounted for by the specification of different *kinds*, but this does not apply to the third.

6. The aorist is often used like the plupf., especially after the relative and adverbs of time, *e.g.* ἐπεὶ δὴ σπεῦσε (250), τὸ μὲν ἔκταμεν (320) less frequently (in primary sequence) like the perfect, *e.g.* ἐπεὶ φάγες, 347.

7. The perf. and plupf. are generally used as equivalent to our pres. and imp. (the perf. denoting a *state*, *e.g.* γέγωνε (473) ὁρώρει (69) ὁδῶδει (210) ἐκεκέυθει, 348.

8. The present is used like the impf. with adverbs implying past time, *e.g.* οὗ τι πάρος γε λελειμμένος ἔρχεται οἰῶν, 448.

9. The first per. sing. of the subj. is used in a sort of hortative sense, or to denote *will*, *e.g.* εἰ δ' αἶγε . . . ἐνίσπω, 37.

10. The subj. occurs with ὅτε, denoting indefinite time, where Attic use demands ὅταν, *e.g.* ἢ ὅτ' . . . ἔχῃ, 6; especially with ὥς ὅτε in similes, *e.g.* ὥς ὅτ' ἀνήρ . . . βάπτῃ, 391.

11. The opt. occurs with ὅπως (in historical sequence) after verbs of *deliberation*, &c., where the Attic usage is the future (indic. or opt.) *e.g.*, μερμήριζεν ὅπως ἀπολοίαιτο, 554.

12. The aorist opt. occurs in dependent questions referring to future time (historical sequence), and represents the deliberative subj. in primary sequence, *e.g.* ὅς τις τολμήσειεν, 332.

13. Double dependent questions are introduced by ἤ, see notes on 175, 280.

14. Suppressed conditionals are frequent :—

(1.) Protasis suppressed, *e.g.* μάλα κ' ἀφθιτοὶ ἀμπελοὶ εἶεν, 133; cf 130, 131, 135, &c.

(2.) Apodosis suppressed, *e.g.* ὄφρ' αὐτόν τε ἴδοιμι καὶ εἴ μοι ξείνια δοίῃ (229), see note. Ameis describes this construction as a "sentence of wish," but coming always in historical sequence, and corresponding to αἰ κε with subj. in primary, it is quite distinct from εἴθε or εἰ γάρ with opt. (*e.g.* 523), though that construction too *may* have originally been the protasis of a conditional. In sense the construction of 229 closely approaches final sentences, as the connection by τε and καί testifies.

15. The infin. is used for the imper. *e.g.* φάσθαι, 504.

16. The infin. of *purpose* occurs with εἰμί, *e.g.* ὄφρα οἱ εἴη | πίνειν, 248; cf. εἰπεῖν, 457.

17. The pres. or aor. infin. is sometimes used for the future, chiefly with verbs of *promising, expecting, &c.*, implying future time, *e.g.* φάμεν αὐτόθ' ὀλέσθαι, 496.

18. The adverb πρὶν is almost invariably followed by the infin. even in negative sentences *e.g.*, οὐδ' . . εἰσίδομεν πρὶν . . ἐπικέλσαι, 148.

19. The participle is sometimes loosely used in the gen. referring to a subject in the dat. *e.g.* ἡμῖν . . . δεισάντων, 257.

20. The adverbial use of prepositions is very frequent, sometimes with ellipse of the substantive verb; also Tmesis or separation of the prep. in a compound verb. See note on ἔχη κατά, 6.

21. Parataxis, or co-ordination of sentences, in place of Hypotaxis, or subordination. See note on καὶ μεν, 20.

22. Asyndeton, or absence of connecting particles, both between adjectives and clauses, *e.g.* ὑπερφιάλων ἀθεμίστων (106), οἱ μὲν, &c., 382.

23. Parenthetical and explanatory clauses; see 292 (οὐδ' ἀπέλειπεν), 319, 425, 432.

24. Epexegetis (appended explanation) in all its varieties; *e.g.* Κίρκη . . . Αἰαίη δολόεσσα (32), ἄγγεα πάντα | γαυλοί τε



σκαφίδες τε (223), τοὺς ἄλλους . . . ἐρίφας ἐταίρους, 100. The Infin. is also used epexegetically, *e.g.* ἡ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰδοῦ (3), τάδε πάντα τελευτήσεσθαι . . . ἀμαρτήσεσθαι ὅπως (512); and the Participle, *e.g.* ὡς δ' ὄτ' ἀνὴρ . . . βάπτῃ . . . φαρμάσσω, 393. Sometimes an adverb is followed by an epexegetis, *e.g.* αὐτόθι . . . ἐν σπέσσι (30); sometimes a single word is explained by a clause, *e.g.* ξείνιος ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ, 271.\*

25. The σχῆμα καθ' ὅλον καὶ μέρος so-called, *e.g.* Κύκλωπα περὶ φρένας ἦλυθεν οἶνος, 362.

All the other regular constructions referred to in the notes, *e.g.*, the hortative subj.; the opt. of wish; conditional sentences; indefinite (conditional relative) sentences; dependent questions; repeated action expressed by past indic. with ἄν (apodosis) and opt. with relative or temporal particles (protasis), are found also in Attic.

#### PARTICLES.

Most of the Particles, viz. :—ἀλλά, ἄν, ἄρα, γάρ, γε, δέ, δὴ, ἦ, ἢ, καί, μέν, μήν, οὐν, πον, τε, τοι occur in their ordinary Attic uses. The following Epic peculiarities are found :—

1. ἄρα occurs in the forms ἄρ (apocope) and ῥα (enclitic), 52.
2. γάρ in parenthetical explanatory clauses, *e.g.* 319, 432.
3. γε is very often attached to the (pronominal) article, for emphasis; *e.g.* τά γε, 109. ἐγώ γε often occurs, not ἐγωγε.
4. δέ is sometimes equiv. to δὴ. In the phrase εἰ δ' ἄγε (38) εἰ δέ perhaps = εἰα δὴ. On δέ in apodosis see note on τόφρα δέ, 57. οὐδέ sometimes = ἀλλ' οὐ, *e.g.* 216.
5. δὴ (*at last*) may begin a sentence, if followed by γάρ or τότε, *e.g.* 88.
6. ἦ (or ἦε) as affirmative, is generally followed by other particles; *e.g.* ἦ τοι, 43. As interrogative, it occurs in both

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\* Mr. Merry's section on Epexegetis is well worth studying.

members of direct double questions, *e.g.* 253; combined with *μή* in 405-6; and in the second member of indirect double questions; *e.g.* 176, 280.

7. *ἤ* (or *ἤέ*) occurs in the first member of indirect double questions, meaning *whether*; *e.g.* 176, 280.

8. *καί* occurs in apodosis like *δέ*, see note on *καὶ τότε*, 59.

9. *μέν* is sometimes peculiarly placed, thus—*ἐμὲ μὲν* (224), not *ἐταροὶ μὲν*, answered by *ἀλλ' ἐγώ*, 228. It is also repeated, with the pronominal article, where there is no antithesis; *e.g.* *τὸ μὲν* (320, 321) *τοῦ μὲν*, 325.

10. *που* (*I ween*), used in conjectures; *e.g.* 262.

11. *τε* is often used in combination with other particles; *e.g.* with *δέ* (26, 124); with the relative, *e.g.* 84; the article in relative sense, *e.g.* 254; with *ὅσος* (322) and *οἶος*, 128; and with the adverb *ὥς*, *e.g.* 292, 423.

The following Epic particles also occur:—

12. *αἶ* equiv. to *εἰ* (523). Used also with *κε* like Att. *εἰάν*, *e.g.* 520.

13. *αὐτάρ* (100) and *ἀτάρ* (83) meaning *but*.

14. *ἦδέ* (87) and *ιδέ* (186) *and*.

15. *κε(ν)* equiv. to *ἀν*, *e.g.* 79.

16. *νν*, shorter form of *νυν* (enclit.) 79.

17. *περ*, emphasizing the word it follows, *e.g.* *εἴ περ* (35) *ἐνθα περ* (543); often with the participle meaning *although*, like Att. *καίπερ*, *e.g.* 399.

18. *τῷ*, *therefore, then*, *e.g.* 458, 479.

#### METRE.

The following are the chief peculiarities of Epic metre, chiefly as compared with Latin hexameter verse:—

1. Spondaic lines, *i.e.* those in which the fifth foot is a spondee, are very frequent, *e.g.* 23, 55, 58, 66. Rarely the fourth foot also is a spondee, *e.g.* 78, 270.

2. A short vowel ending a word is lengthened by position if the next word begins with two consonants, or a double consonant; but the lengthening may or may not take place if the second of the two consonants is the liquid ρ, *e.g.* Ἀλκίνοε κρείον (2), δε πλήθωσι τράπεζαι, 8.

3. On the other hand, a short final vowel occasionally remains short before two, or a double consonant, *e.g.* ὕλησσοῦ Ζάκυνθος (24) ἥε σκέπαρον, 391.

4. A short vowel ending a word may be lengthened if the next word begins with a liquid, *e.g.* δε μέγα, 44. So occasionally with the sibilant σ, *e.g.* τε σάρκας, 293.

5. A short syllable at the end of a word is frequently lengthened when the next word apparently begins with a vowel; see section on Lost Letters.

6. A short syllable is often lengthened in arsis (that syllable in a foot on which the metrical stress or *ictus* falls), *e.g.* ἄσπαρτά (109), προῆξιν (253), ἀπονέεσθαι, 451.

7. A long final vowel or diphthong is regularly shortened in thesis (a syllable on which the *ictus* does not fall), if immediately followed by a vowel *e.g.* ἤμενοι (8) παννυπερτάτῃ, 25. The shortening distinguishes this hiatus from Nos. 8 and 9.

8. Apparent hiatus is very common; see on Lost Letters.

9. True hiatus sometimes occurs, generally at the caesura, *e.g.* 210, 261, 366, 374; also before particular words like *ἱερός* (56 and 553) probably on the analogy of those which have lost a consonant.

10. Synizesis, or the scansion of two syllables as one (without contraction) is very frequent; *e.g.* ἡνώγεα (44) Ἀτρεΐδew (263) νέα (283); also Synecphonesis (between two words), *e.g.*, διῇ αἶτε, 311.

11. Unusual quantity of syllables in particular words, *e.g.* καλόν (3) ἰσης (42) is generally to be explained by lost letters; see notes. Variable quantity in some words; *e.g.*, ἀνέρες (89) ὄντρο, 187.

## Ο Δ Τ Σ Σ Ε Ι Α Σ Ι Χ.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Ἄλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,

ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν αἰδοῦ

τοιουδ', οἷος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἦ ὅτ' εὐφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται αἰδοῦ

ἥμενοι ἐξείης, παρὰ δὲ πληθῶσι τράπεζαι

σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων

οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόνοντα

εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·

τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω ;

κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

15

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἴδτε, ἐγὼ δ' ἂν ἔπειτα φυγὼν ὕπο νηλεὲς ἦμαρ

ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἔκει.

20

ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλὰι ναιετάουσι μάλα σχεδὸν ἀλλήλησι,

Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλὶ κεῖται 25  
 πρὸς ζόφον, αἰ δέ τ' ἄνευθε πρὸς ἥῳ τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ὕγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἥς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, διὰ θεάων,  
 [ἐν σπέεσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30  
 ὥς δ' αὐτῶς Κίρκη κατερήτυεν ἐν μεγάροισιν,  
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθοι.  
 ὥς οὐδεν γλῆκιον ἥς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καί τις ἀπόπροθι πόνα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.  
 Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,  
 Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βούς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
 οἳ σφιν γεῖτονες ἦσαν ἅμα πλέονες καὶ ἀρείους  
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων  
 ἀνδράσι μάρνασθαι καὶ ὅθι χρῆ πεζὸν εὔντα· 50  
 ἤλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὄρη,

ηέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,  
 βύλλον δ' ἀλλήλους χαλκήρεσιν ἐγχέεισιν. 55  
 ὄφρα μὲν ἤως ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας·  
 ἥμος δ' ἥελιος μετενίσσετο βουλυτὸν δέ,  
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.  
 ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι 60  
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.  
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταῖρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὔσαι, 65  
 δι' θάνατον ἐν πεδίῳ Κικόνων ὑποδηθύντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 αἰ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἰστία δέ σφι 70  
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἄνεμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρον δέ.  
 ἔνθα δύο νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ  
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐυπλόκαμος τέλεσ' ἤως,  
 ἱστοὺς στησάμενοι ἀνά θ' ἰστία λευκὰ ἐρύσαντες  
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.  
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,

ἀλλά με κῦμα ρόος τε περιγνάμπτοντα Μάλειαν 80  
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἔνθεν δ' ἐννήμαρ φερόμην ὅλοοις ἀνέμοισι  
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν. 85  
ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,

αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.  
αὐτὰρ ἐπεὶ σῖτοιο τε πασσάμεθ' ἡδὲ ποτῆτος,  
δὴ τότε ἔγων ἐτάρους προτεῖν πεύθεσθαι ἰόντας,  
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,  
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90

οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·  
οὐδ' ἄρα Λωτοφάγοι μῖδονθ' ἐτάροισιν ὄλεθρον  
ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,  
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95

ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι  
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταῖρους 100

σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.  
οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζου.  
ἔξῃς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ. 105  
Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων  
ἰκόμεθ', οἳ ῥα θεοῖσι πεποισότες ἀθανάτοισιν

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώωσιν,  
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται  
 γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,  
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν  
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὔτ' ἄρα ποιμνῆσιν καταΐσχεται οὔτ' ἀρότοισιν,  
 ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρέυει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπέσσι νέες πάρα μιλτοπάρηι, 125  
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν  
 νῆας εὐσσέλμους, αἳ κεν τελεοιεν ἕκαστα  
 ἄστέ ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ  
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·  
 ἐν μὲν γὰρ λειμῶνες ἄλως πολιοῖο παρ' ὄχθας  
 ὕδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
 εἰς ὥρας ἀμῶν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135



ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεὼ πείσματός ἐστιν,  
οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰς ὃ κε ναυτέων  
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν αἴηται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
κρήνη ὑπὸ σπείους· περὶ δ' αἵγειροι πεφύασιν.

ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε  
νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·  
αἴῃρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνῃ  
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·  
οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.  
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστίᾳ πάντα,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης. 150

ἔνθα δ' ἀποβρίξαντες ἐμείναμεν ἡῶ διαν.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,  
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
ᾤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
αἰγῆς ὀρεσκόους, ἵνα δειπνήσειαν ἐταῖροι. 155

αἰνίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην  
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ. 160

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα  
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ.  
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφοροεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικλῶων ἱερὸν πτολλεθρον ἐλόντες. 165  
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,  
 καπνὸν τ' αὐτῶν τε φθογγὴν ὀίων τε καὶ αἰγῶν.  
 ἦμος δ' ἥελιος κατέδου καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς, 170  
 καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·  
 ἄλλοι μὲν νῦν μέμνετ', ἐμοὶ ἐρίηρες ἐταῖροι·  
 αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,  
 ἦ ῥ' οἳ γ' ὕβρισται τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
 ἦε φιλόξενοι καὶ σφιν νόος ἐστὶ θεουδής.  
 ὧς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἰσβαίνου καὶ ἐπὶ κληῖσι καθίζου,  
 ἐξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτου ἐρετμοῖς. 180  
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,  
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,  
 ὑψηλόν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ  
 μῆλ', οἷές τε καὶ αἰγες ἰαύεσκον· περὶ δ' αὐλὴν  
 ὑψηλὴν δέδμητο κατωρυχέεσσι λίθοισι 185  
 μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα  
 οἶος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾔδη.  
 καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἑώκει 190  
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίφῃ ὑλῆεντι

ἰνφηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195

βῆν' ἀτὰρ αἴγεον ἄσκον ἔχον μέλανος οἴνοιο,

ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,

ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,

οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ

ἄζόμενοι· ᾤκει γὰρ ἐν ἄλσει δενδρήεντι 200

Φοίβου Ἀπόλλωνος· ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·

χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα

οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας

ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205

ἡεῖδει δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,

ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμὴν τε μὶ' οἴῃ.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,

ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα

χεῦ', ὁδμῇ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδει, 210

θεσπεσίῃ· τότε ἂν οὐ τοι ἀποσχέσθαι φίλον ᾔεν.

τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦια

κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγήνωρ

ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,

ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον

εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.

ἐλθόντες δ' εἰς ἄντρον ἐθηέμεσθα ἕκαστα·

ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ

ἄρνων ἥδ' ἐρίφων· διακεκριμένοι δὲ ἕκασται 220  
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὄρῳ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι  
 τυρῶν αἰνυμένους ἵεναι πύλιν, αὐτὰρ ἔπειτα 225  
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἧ τ' ἂν πολὺ κέρδιον ἦεν,  
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.  
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεὶς ἐρατεινὸς ἔσεσθαι. 230  
 ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ  
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τε μιν ἔνδον  
 ἥμενοι, εἰς ἐπῆλθε νέμων· φέρε δ' ὄμβριμον ἄχθος  
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.  
 ἐντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235  
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,  
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,  
 ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' αἰείρας, 240  
 ὄμβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·  
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.  
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἰγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245  
 αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῦ γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμηνσάμενος κατέθηκεν,

ἥμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη  
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἃ ἔργα, 250  
 καὶ τότε πῦρ ἀνέκαie καὶ εἴσιδεν, εἶρετο δ' ἡμέας·  
 ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
 ἥ τι κατὰ πρῆξιν, ἥ μαψιδίως ἀλάλησθε  
 οἰά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται  
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες; 255  
 ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
 ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
 οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα  
 ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἥε καὶ ἄλλως  
 δολῆς δωτύνην, ἥ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδέιο φέριστε θεοὺς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμῆτωρ ἰκετάων τε ξείνων τε 270  
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.  
 ὥς ἐφάμην, ὃ δέ μ' ἀντίκ' ἀμείβετο νηλεῖ θυμῷ  
 νῆπιός εἰς ὦ ξεῖν', ἥ τηλόθεν εἰλήλουθας,  
 ὅς με θεοὺς κέλεαι ἥ δειδίμεν ἥ ἀλέασθαι·  
 οὐ γὰρ Κῦκλωπες Διὸς ἀνιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολὺν φέρτεροί εἰμεν.  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδούμην  
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει.  
 ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,  
 ἧ που ἐπ' ἐσχατιῆς, ἧ καὶ σχεδόν, ὄφρα δαεῖω. 280  
 ὣς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,  
 ἀλλὰ μιν ἄψορρόν προσέφην δολίοις ἐπέεσσι·  
 νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων  
 πρὸς πέτρῃσι βαλὼν ὕμῃς ἐπὶ πείρασι γαίης,  
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.  
 ὣς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,  
 σὺν δὲ δύω μάρφας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν. 290  
 τοὺς δὲ διὰ μελεῖστί ταμὼν ὀπλίσσατο δόρπον·  
 ἦσθι δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρόωντες· ἀμηχανίῃ δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλῳ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμαεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' αὐτροιο τανυσσάμενος διὰ μῆλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν  
 ἄσσουν ἰών, ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·

Δουλίχιόν τε Σάμῃ τε καὶ ὑλήεσσα Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλὶ κείται 25  
 πρὸς ζόφον, αἶ δέ τ' ἄνευθε πρὸς ἧώ τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ἄγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30  
 ὥς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγάροισιν,  
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.  
 ὥς οὐδὲν γλῦκιον ἥς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.  
 Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,  
 Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βοῦς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
 οἳ σφιν γεῖτονες ἦσαν ἅμα πλέονες καὶ ἀρείους  
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἔππων  
 ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἔοντα· 50  
 ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ηέριβι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,  
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγγχείησιν. 55  
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ εὐντας·  
 ἥμος δ' ἥελιος μετενίσσετο βουλυτὸν δέ,  
 καὶ τότε δὴ Κίκονες κλῖναν δαμίσαντες Ἀχαιοῦς.  
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι 60  
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.  
 ἔνθεν δὲ προτέρω πλέομεν ὑκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὔσαι, 65  
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δέ σφι 70  
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνεμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρον δέ.  
 ἔνθα δύο νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ  
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἦώς,  
 ἱστοὺς στησάμενοι ἀνά θ' ἰστία λευκὰ ἐρύσαντες  
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἵθυνον.  
 καὶ νύ κεν ἀσκηθὴς ἰκόμην ἐς πατρίδα γαῖαν,



ἀλλά με κύμα ῥόος τε περιγνάμπτοντα Μάλειαν 80  
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι  
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν. 85  
ἔνθα δ' ἐπ' ἡπείρου βήμεν καὶ ἀφυσσάμεθ' ὕδωρ,

αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.  
αὐτὰρ ἐπεὶ σῖτοιο τε πασσάμεθ' ἡδὲ ποτῆτος,  
δὴ τότε· ἐγὼν ἐτάρους προτεῖν πύθεσθαι ἰόντας,  
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,  
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. 90

οἱ δ' αἶψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν  
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον  
ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,  
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95

ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι  
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους 100

σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.  
οἱ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζου.  
ἕξῃς δ' ἐξόμενοι πολὺν ἄλα τύπτουν ἐρετμοῖς.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ. 105  
Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων  
ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσων,  
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται  
 γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,  
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν  
 ἄγριαι· οὐ μὲν γὰρ πῦτος ἀνθρώπων ἀπερύκει,  
 οὐδέ μιν εἰσοιχνεύσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἄλγεα πᾶσχοysin κορυφὰς ὀρέων ἐφέποντες.  
 οὔτ' ἄρα ποιμνῆσιν καταΐσχεται οὔτ' ἀρότοισιν,  
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι, 125  
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν  
 νῆας εὐσσέλμους, αἳ κεν τελειοιεν ἕκαστα  
 ἄστέ ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ  
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·  
 ἐν μὲν γὰρ λειμῶνες ἄλδς πολιοῖο παρ' ὄχθας  
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοὶ ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135

ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεὼ πείσματός ἐστιν,  
οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰς ὃ κε ναυτέων  
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,  
κρήνη ὑπὸ σπείους· περὶ δ' αἷγειροι πεφύασιν.

140

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε  
νύκτα δι' ὀρφναίην, οὐδὲ προῦφαίνετ' ἰδέσθαι·  
ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ ἦν, οὐδὲ σελήνῃ  
οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν.

145

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·  
οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.  
κελεύσασθαι δὲ νηυσὶ καθείλομεν ἱστίᾳ πάντα,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

150

ἔνθα δ' ἀποβρίξαντες ἐμείναμεν ἡῶ διαν.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,  
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

ᾤωσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
αἰγῆς ὄρεσκόους, ἵνα δειπνήσειαν ἐταῖροι.

155

αἰνίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

νῆες μὲν μοι ἔποντο δώδεκα, ἐς δὲ ἐκάστην  
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.  
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ.

160

οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφοφορεῦσιν ἕκαστοι  
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165

Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,  
καπνὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.  
ἦμος δ' ἥελιος κατέδου καὶ ἐπὶ κνέφας ἦλθε,  
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς, 170  
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

ἄλλοι μὲν νῦν μέμενέτ', ἐμοὶ ἐρίηρες ἐταῖροι·  
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,  
ἦ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
ἦε φιλόξενοι καὶ σφιν νόος ἐστὶ θεουδής.

ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους  
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,  
ἔξῃς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς. 180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,  
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,  
ὑψηλόν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ  
μῆλ', οἷες τε καὶ αἶγες ἰαυέσκον· περὶ δ' αὐλὴ  
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι 185

μακρῇσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα  
οἶος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους  
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη.  
καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἑώκει 190  
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψ ὕληεντι

ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195  
 βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,  
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,  
 ἱρεὺς Ἀπόλλωνος, ὅς ἴσμαρον ἀμφιβεβήκει,  
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ  
 ἀζόμενοι· ᾗκει γὰρ ἐν ἄλσει δενδρήεντι 200  
 Φοίβου Ἀπόλλωνος· ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·  
 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἐπτά τάλαντα,  
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
 οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα πᾶσιν ἀφύσσας  
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205  
 ἡεῖδει δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
 ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμίη τε μί' οἷη.  
 τὸν δ' ὅτε πίνουεν μελιηδέα οἶνον ἐρυθρόν,  
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα  
 χεῦ, ὁδμῇ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδῶδει, 210  
 θεσπεσίῃ· τότε ἂν οὐ τοι ἀποσχέσθαι φίλον ᾔην.  
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦια  
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ  
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,  
 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215  
 καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον  
 εὔρομεν, ἀλλ' ἐνόμειν νομὸν κάτα πλοῖα μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθηέμεσθα ἕκαστα·  
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ

ἀρνῶν ἥδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220  
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι  
 τυρῶν αἰνυμένους ἵεναι πάλιν, αὐτὰρ ἔπειτα 225  
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἧ τ' ἂν πολὺ κέρδιον ᾔην,  
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.  
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἕσσεσθαι. 230  
 ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ  
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἄνδον  
 ἦμενοι, εἰς ἐπήλθε νέμων· φέρε δ' ὄμβριμον ἄχθος  
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.  
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235  
 ἡμεῖς δὲ δείσαντες ἀπὸ σσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,  
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,  
 ἀρνειοὺς τε τρώγους τε, βαθείης ἔκτοθεν αὐλῆς.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' αἰείρας, 240  
 ὄμβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδὲος ὀχλίσσειαν·  
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.  
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἰγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245  
 αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἥμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη  
 πίνειν αἰνυμένω καί οἱ ποτιδόρπιον εἴη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄεργα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·  
 ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
 ἦ τι κατὰ πρῆξιν, ἦ μαψιδίως ἀλάλησθε  
 οἰά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλῶνται  
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες; 255  
 ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
 ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
 οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα  
 ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ἵπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλούς· ἡμεῖς δ' αὖτε κυχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως  
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστί·  
 ἀλλ' αἰδεῖο φέριστε θεοὺς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμῆτωρ ἱκετάων τε ξείνων τε 270  
 ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.  
 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλὲι θυμῷ  
 νήπιός εἰς ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,  
 ὃς με θεοὺς κέλεαι ἦ δειδόμεν ἦ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολὺν φέρτεροί εἰμεν.  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόιμην  
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει.  
 ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,  
 ἧ που ἐπ' ἐσχατιῆς, ἧ καὶ σχεδόν, ὄφρα δαείω. 280  
 ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,  
 ἀλλὰ μιν ἄψορβρον προσέφην δολίοις ἐπέεσσι·  
 νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων  
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.  
 ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
 ἀλλ' ὃ γ' ἀντίξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,  
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν. 290  
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὀπλίσσατο δόρπον·  
 ἦσθι δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρώωντες· ἀμηχανίῃ δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλῳφ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν  
 ἄσσον ἰών, ξίφος ὅξυ ἔρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·



οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
 χερσὶν ἀπώσασθαι λίθον ὄμβριμον, ὃν προσέθηκεν. 305  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἡῶ διαν.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,  
 καὶ τότε πῦρ ἀνέκαie καὶ ἡμελγε κλυτὰ μῆλα,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη·  
 αὐτὰρ ἐπεὶ δὴ σπεύσε ποιησάμενος τὰ ἅ ἔργα, 310  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὀπλίσσατο δεῖπνον.

δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,  
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.  
 πολλῇ δὲ ροίῳζ' πρὸς ὄρος τρέπε πίονα μῆλα 315  
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,

εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.  
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,  
 χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες

ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·  
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς, 325  
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δὲ κέλευσα·

οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθύωσα παραστάς  
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ,  
 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή. 330  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας  
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
 οἳ δ' ἔλαχον, τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.  
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,  
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,  
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὥς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ἰψόσ' αἰείρας 340  
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἰγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε ποιησάμενος τὰ ἅ ἔργα,  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὀπλίσσατο δόρπον,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Κύκλωψ, τῇ πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηῦς ἐκεκεύθει  
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἰ μ' ἐλεήσας  
 οἴκαδε πέμψεις· σὺ δὲ μαλινεαὶ οὐκέτ' ἀνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο  
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;

ὥς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς  
 ἡδὺ ποτὸν πίνων, καὶ μ' ἦτεε δεύτερον αὐτίς·

δός μοι ἔτι πρόφρων, καὶ μοι τεὸν οὖνομα εἰπέ 355  
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
 ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορώξ.

ὥς φάτ'· ἀτάρ οἱ αὐτὶς ἐγὼ πόρον αἶθοπα οἶνον· 360  
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.  
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
 καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·

Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν ; αὐτὰρ ἐγὼ τοι  
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365  
 Οὐτὶς ἐμοί γ' ὄνομα· Οὐτὶν δέ με κικλήσκουσι  
 μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἐταῖροι.

ὥς ἐφάμην, δὲ δέ μ' αὐτίκ' ἀμείβετο νηλέϊ θυμῷ·  
 Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,  
 τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινίον ἔσται. 370

ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα  
 κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος  
 ῥῆρι πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος  
 ψωμοὶ τ' ἀνδρόμεοι· δ' δ' ἐρεύγετο οἶνοβαρείων.  
 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 εἴως θερμαίνοντο· ἔπεσσί τε πάντας ἐταῖρους  
 θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.

ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἄψεσθαι, χλωρός περ ἑών, διεφαίνετο δ' αἰνῶς,  
 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἐταῖροι 380  
 ἴσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα daίμων.

οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὅξυν ἐπ' ἄκρῳ,  
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς  
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνήρ  
 τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσείουσιν ἱμάντι 385  
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·  
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες

δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἔοντα.  
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν ἀντμή  
 γλήνης καιομένης· σφαραγεῖντο δέ οἱ πυρὶ ῥίζαι. 390  
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον  
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
 φαρμάσσω· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·  
 ὥς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ·  
 σμερδαλέον δέ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη, 395  
 ἡμεῖς δέ δέισαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ·  
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,  
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ῥά μιν ἀμφὶς  
 ὄκκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400  
 οἱ δὲ βοῆς ἀλόντες ἐφοίτων ἄλλοθεν ἄλλος,  
 ἰστάμενοι δ' εἵροντο περὶ σπέος ὅττι ἐκῆδου  
 τίπτε τόσον Πολύφημ' ἀρημένος ὦδε βόησας  
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα ;  
 ἢ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει ; 405  
 ἢ μή τις σ' αὐτὸν κτείνει δόλφῃ ἢ βίῃφιν ;  
 τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·  
 ὦ φίλοι, Οὐτίς με κτείνει δόλφῃ, οὐδὲ βίῃφιν.  
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
 εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410  
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
 ἀλλὰ σύ γ' εὐχο πατρὶ Ποσειδάωνι ἄνακτι.  
 ὥς ἄρ' ἔφαν ἀπίοντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.  
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415

χερσὶ ψηλαφόνων, ἀπὸ μὲν λίθον εἴλε θυράων,  
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
 εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε·  
 οὕτω γάρ ποῦ μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420  
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἡδ' ἐμοὶ αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,  
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 ἄρσενες διες ἦσαν ἐντρεφέες, δασύμαλλοι, 425  
 καλοὶ τε μεγάλοι τε, ἰοδυεφές εἶρος ἔχοντες·  
 τοὺς ἀκέων ξυνέεργον ἐνστρεφέεσσι λύγοισι,  
 τῇς ἔπι Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδώς,  
 σὺν τρεῖς αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,  
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵτην σώοντες ἐταίρους. 430  
 τρεῖς δὲ ἕκαστον φῶτ' διες φέρον· αὐτὰρ ἐγὼ γε,  
 ἄρνεϊὸς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,  
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς  
 κείμην· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ  
 νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ. 435  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἡῶ διάν·  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,  
 καὶ τότε ἔπειτα νομὸν δ' ἐξέσσυτο ἄρσενα μῆλα,  
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκοὺς·  
 οὐβάτα γὰρ σφαραγεῦντο. ἀναξ δ' ὀδύνῃσι κακῇσι 440  
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπύκων ὀίων στέρνοισι δέδεντο.

ὕστατος ἀρνεῖός μῆλων ἔστειχε θύραζε,  
 λάχνη στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος  
 κριὲ πέπον, τί μοι ᾗδε διὰ σπέος ἔσσυο μῆλων  
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴων,  
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης  
 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμὸν δὲ λιλαίει ἀπονέεσθαι  
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνω,  
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὀλεθρον. 455  
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο  
 εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη  
 θεινομένου ῥαίλοιτο πρὸς οὔδει, καδ δέ κ' ἐμὸν κῆρ  
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις. 460  
 ὣς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπέλους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναΐποδα, πίοινα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα 465  
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,  
 οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.  
 ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω  
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον·

ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

Κύκλωφ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475  
 ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι.  
 καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,  
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄξιο σῶ ἐνὶ οἴκῳ  
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.

ὥς ἐφάμην, δ' ὅτ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480  
 ἦκε δ' ἀπορήξας κορυφὴν ὄρεος μεγάλριου,  
 καδ δ' ἔβαλε προπαροίθε νεὸς κυανοπρώροιο.

[τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.]  
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δ' αἰψ' ἤπειρον δὲ παλιρρόθιον φέρε κύμα, 485  
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.  
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν  
 ὦσα παρέξ· ἐτάροισι δ' ἐποτρύννας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,  
 κρατὶ κατανέων· οἳ δὲ προπεσόντες ἔρεσσον. 490

ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι  
 μελιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα ;  
 δς καὶ νῦν πόντον δὲ βαλὼν βέλος ἤγαγε νῆα 495  
 αὐτὶς ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.  
 εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἄκουσε,  
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα  
 μαρμάρφ' ὀκρίοντι βαλὼν· τόσσον γὰρ ἴησιν.

ὥς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν, 500  
ἀλλὰ μιν ἄψορρόν προσέφην κεκοτηότι θυμῷ·

Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων  
ὀφθαλμοῦ εἴρηται ἀεκελίην ἀλαωτύν,  
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,  
υἱὸν Λαέρτεω, Ἰθάκη ἐνὶ οἴκῳ ἔχοντα. 505

ὥς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μύθῳ·  
ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.  
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἥς τε μέγας τε,  
Τηλέμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο  
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· 510

ὃς μοι ἔφη τάδε πάντα τελετήσεσθαι ὀπίσσω,  
χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·  
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις 515  
ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἑδαμάσσατο οἶνῳ.  
ἀλλ' ἄγε δεῦρ' Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,  
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατήρ δ' ἐμὸς εὐχεται εἶναι·  
αὐτὸς δ', αἶ κ' ἐθέλῃς, ἰήσεται, οὐδέ τις ἄλλος 520  
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
αἰ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
εὖνιν ποιήσας πέμψαι δόμον Ἀΐδος εἶσω,  
ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων. 525

ὥς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἄνακτι  
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·



κλύθι Προσείδαον γαιήοχε, κυανοχαίτα·  
 εἰ ἔτεόν γε σός εἰμι, πατήρ δ' ἐμὸς εὖχεαι εἶναι,  
 δὸς μὴ Ὀδυσσῆα πτολυπόρθιον οἶκαδ' ἰκέσθαι 530  
 [υἱὸν Δαέρτεω, Ἰθάκῃ θυι οἴκῳ ἔχοντα].  
 ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ ἐὼν ἐς πατρίδα γαῖαν,  
 ὄψῃ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλατρήσῃ, εὖροι δ' ἐν πῆματα οἶκῳ. 535  
 ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης  
 αὐτὰρ ὃ γ' ἐξαυτίς πολλὰ μείζονα λᾶαν ἀείρας  
 ἤκ' ἐπιδινύσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,  
 καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρόροιο  
 τυτθόν, ἐδεύησεν δ' οἴηεν ἄμρον ἰκέσθαι. 540  
 'κλύσθη δὲ θάλασσα πατερχομένης ὑπὸ πέτρης  
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἐταῖροι  
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545  
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλισαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 μῆλα δὲ Κύκλωπος γλαφρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὥς μὴ τις μοι ἀτεμβέμενος κίοι ἴσῃς.  
 ἀρνεῖον δ' ἐμοὶ οἶφ' ἐυκνήμιδες ἐταῖροι 550  
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαINEφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,  
 ῥέξας μῆρ' ἔκῃα· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι  
 νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἐταῖροι. 555

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύν  
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς, 560  
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνσας ἐκέλευσα  
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.  
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

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## NOTES.

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1-38. *At the king's request Odysseus declares his name and country.*

1. πολύμητις, 'rich in counsel' (μήτις from root μα or μαν, μεν, whence μέ-μον-α, &c., Lat. *mens*, *me-min-i*) a constant and characteristic epithet of Odysseus.

2. ἀριδείκετε (ἀρι, intensive, δεικνυμι) 'most notable,' though in the positive degree is followed by partitive gen. cf. *δια θεάων*, 29.

3. [ἀκούμεν, Epic infin. for ἀκούειν, the fullest form being in -έμεναι (cf. ἐσθέμεναι, 479) which accounts for the irreg. accent.] The infin. is expegetical, *i.e.* explanatory of τῶδε, for καλὸν ἐστίν is predicate. Observe the quantity of καλός in Homer, a trace of the original λλ, as in καλλ-ίων κάλλ-ιστος and the subst. κάλλος, by assimilation for λγ, cf. Skr. *kaljas* (see Introduction).

ἀοιδῶ, 'a bard,' from αἰδῶ, 'to sing,' for ἀ-Feιδῶ (see Introduction.\*) [In Attic these words were contracted into ᾠδός, ᾄδω.]

4. ἐναλίγκιος, probably connected with ἐν-ῆλιξ, the γ being due to 'nasalization,' *i.e.* the insertion of ν or (before gutturals) γ, to lengthen a syllable. αὐδῆν is acc. of reference. ὅδε, Demodocus.

5. οὐ. The negative is attached as usual to the verb of saying or thinking, but really belongs to the dependent clause.

τέλος, 'consummation,' as in the phrase τέλος γάμοιο, Bk. 20. 74; not in its philosophical sense of 'end and aim of life,' or 'chief good,' Lat. *finis bonorum*.

6. εὐφροσύνη is here 5-syllabled, as is indicated by the position of the breathing, the diphthong εὐ being resolved; (it is in fact originally the neuter of the adj. ἥνυς or ἔνυς, cf. 508 n.). The mark of diaeresis, thus, εὐφροσύνη, is unnecessary, the position of the breathing being enough.

ἔχῃ κατά. An inverted tmesis (separation of the prep. and verb in a compound verb) for κατέχῃ, 'possesses,' the accent of κατά being thrown back by 'anastrophe,' cf. *φυγὼν ὕπο*, 17. Some read

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\* This α is 'prothetic,' *i.e.* a merely phonetic prefix, and Feιδ is 'intensified' from Fid, which is itself related to a shorter root id, seen in ἰδέω, &c. This 'vowel-intensification' (Fid, ἀ-εἰδῶ, ἀ-οιδός is often found both in verbal and nominal formations, *e.g.* λείπω λείλοιπα, λοιπός from root λιπ, πείθω, πέπειθα from πιθ, &c.

κατά (with most MSS.) in which case *ἐχῆ* must be taken intransitively as 'reigns,' 'prevails,' and *κατά* 'throughout.' Merry compares Eur. I. A. 10, *σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐριπον ἔχουσι*. The subjunctive with *ὅτε* is due to the indefinite sense, and is very common in Homer. Ameis reads *ὅτ' ἄν*, as Attic usage requires.

7. ἀκονάζονται. The final diphthong is short in 'thesis,' i.e. a syllable on which the metrical stress or accent does not fall (the opposite is called arsis, cf. 36 n.) because the next word begins with a vowel. This is the rule in Homer, both with diphthongs and long vowels, cf. *ἤμενοι* (8), *τοῖ* (14), *παννπεράτῃ* (25), *Ἰσμάρῳ* (40).

8. ἤμενοι. The attitude is characteristic of the simplicity of Homeric times. Later on the Greek fashion was to recline at meals.

ἐξείης [Attic ἐξῆς], 'in order.'

παρά, adverbial use of the prep.

τράπεζαι, for *τετρα-πεζαι* (*πέζα*, *πούς*) as the earliest tables were four-legged.

9. κραιῶν [Attic κρεῶν]. The *ι* only appears in this case-form, but this is no mere Epic lengthening. Most likely the word was originally *κρείας* for *κρεῖας*), since the corresponding Sanskrit word is *kravjam*. Lat. *caro* and *cru-or* are connected.

κρητήρος (κεράννυμι), strictly a 'mixing-bowl.'

10. [φορέῃσι, Epic and earlier termination for φορῇ.]

[ἐγχεῖη. The only instance in Homer of the older form of χέω (*χεῖω* for *χεῖω*) which Curtius classes with *θείω*, *πλείω*, and *πνέω*, for *θείω*, *πλείω*, and *πνέω*, all of which have lost the digamma.] A trace of the digamma may be seen in the Hom. aor. *ἔχευα* for *ἔχεφα*, Att. *ἔχεα*. The root is really *χυ*, which was expanded to *χεφ*.

[δέπασσι, Epic dat. pl. for *δέπασι*. In Homer we find also *δέπασσι*, most stems in *-as* and *-es* having 3 forms, cf. *ἐπέεσσι*, *ἔπεσσι*, *ἔπεσι*.] The root is *δαπ* or *δεπ*, found in *δάπτω* 'to divide,' 'tear asunder,' and *δείπνον*, Lat. *dapes*, so the idea is the 'distributing thing,' as opposed to *κρητήρ*.

11. τοῦτό τι. According to Nitsch, these words should be taken together, *τι* giving indefiniteness to *τοῦτο*, 'this sort of thing.' He compares *οὕτω τι* in Herodotus. Some join *τι* with *κάλλιστον*.

[ἐνί, a common Epic form for *ἐν*. *εἰν* and *ἐνί* also occur 25, 417, cf. *προτί* (147) for *πρός*.]

εἶδεται, 'seems.' All the parts of this verb should be carefully looked up. The root is *ιδ*, originally *fid* (cf. Lat. *vid-eo*) and the simplest form is seen in *ιδ-εῖν*. The first stage of vowel-intensification (cf. note on *δοῖδου* l. 7) is found in *εἶδομαι*, and the second in *οἶδα*. The English 'wit' and 'wis' are connected.

12. σοι δ' but thy heart inclined to ask of my woeful troubles.'

13. εἰρεσθ'. Observe the elision of the diphthong -αι, in verbal endings, which is not allowed in Tragic verse. The -ι of the dative is also elided in Homer, cf. χεῖρ' for χειρί, 302, and -οι in μοι, σοι, τοι, cf. 228.

ἐτι μᾶλλον. Because he had been weeping already at hearing the lay of the Wooden Horse sung by the bard Demodocus, Bk. 8. 531.

14. τί . . . . ἔπειτα, 'what then shall I recount first?' The adverb is merely connective, not temporal. Some MSS. read τί δ' ἔπειτα 'and what thereafter.' In the next line πολλά is the emphatic word.

[τοι. Epic and older form of σοι.] A gen. τοῖο and nom. τὴν also occur in Homer, and the priority of the τ is proved by Lat. tu, Germ. du our 'thou,' and other forms in cognate languages.

15. [ἴδσαν, for ἔδοσαν, omission of augment very common in Homer.] οὐρανίωτες, 'celestial,' a common designation of the gods.\*

17. [εἴβη, Epic subj. of οἶδα, Attic εἰδῆτε, since ὄφρα takes the subj. like ὅπως and other final particles.†]

φυγὸν ἔπο, inverted tmesis and anastrophe, cf. 6, 217.

νηλὲς ἡμαρ, 'the pitiless day,' a picturesque expression for 'wretchedness.' So ἡμαρ ὀρφανικόν, Il. 22. 490, means 'the loss of parents,' and εἰλεύθερον or δούλιον ἡμαρ are practically 'freedom and 'slavery.'

18. [ξένος, Epic and Ionic for ξένος.]

[ξω for ξω-ω, Epic subj. of εἰμί, Att. ᾶ.] This subj. also depends on ὄφρα, but the addition of ᾶν makes the purpose less definite and immediate than in εἶδετε.

ἀπόπροθι, 'far away,' Epic local adv. from ἀποπρό, cf. αὐτόθι, 29, and ἀπόπροθεν, 188.

ναίων, 'though I inhabit'; the concessive use of the part., so καί is 'even.'

19. εἴμ', accent thrown back because of elision, cf. λείκ', 77.

\* The word is merely an expansion of οὐράνιος by the amplificative suffix -ων (cf. αὐλῶν from αὐλός) though it occurs once in Homer (Il 5. 898) as a true patronymic—'sons of Uranus,' i.e. Titans.

† The short vowel is not used in Epic indifferently for the long in the subj. It is only found in the dual and 1st and 2nd per. plur. of 'non-thematic' tense-forms, i.e. those which have no 'thematic' vowel in the indic. E.g. τύπτ-ο-μεν, τύπτ-ε-τε are 'thematic,' (the 'thematic' vowel being an increase of the stem previous to the reception of inflections) ἵσ-μεν, ἵσ-τε 'non-thematic.' Otherwise the long vowel is used, as in Attic.

['*Ὀδυσσεύς* and '*Ὀδυσσεύς*, '*Ἀχιλλεύς* and '*Ἀχιλλεύς* are indifferently used by Homer.]

**Δασυπρόθετος.** The rules for forming Patronymics should be studied in the grammar.

*πάνσι* may be taken either with *δόλοισι* or with *ἀνθρώποισι*, but the former seems the best way, from a comparison of *πάντας δόλους* (422) and *παντοίοισι δόλοισι* also applied to Odysseus, Bk. 3. 121. 'Who am the concern (the talk) of men for all manner of wiles.' Cf. '*Ἀργὸν πάνσι μέλουσα*, 'Argo that is in all men's minds,' Bk. 12. 70.

20. *μεν κλέος*, instead of *οὐ κλέος*, an instance of the old co-ordinate arrangement of clauses, or 'parataxis,' as opposed to the latter subordination, or 'hypotaxis.' So in the next line *ἐν δ' αὐτῇ* instead of *ἐν ἡ*. [*μεν*, Epic for *μου*, both forms being contr. from *μεο*.]

21. *εὐδέλιον* is probably connected with *δῆλος* or *δέελος* which seems to have lost a digamma, cf. *δέατο* and *δοάσσαντο*, which are connected. The meaning would thus be 'conspicuous.' Buttmann derives the word from *δείελος*, 'afternoon,' and explains it 'open to the evening sun' or 'westerling,' while Ameis translates 'sunny,' connecting it with *εἰλη*, and regarding the *δ* as generated by the *ι*-sound following.

22. *ἐννοσίφυλλον*, 'with trembling forest leaves' (B.L.). *ἔννοσις*, 'shaking,' is found in the common compound *ἐννοσίχθων*, and with a different lengthening in *ἐννοσίγαιος*, both epithets of Poseidon. For root, cf. 81.

23. *ναιετάουσι*, 'lie,' lit. 'dwell.' This verb is trans. in 21.

[*ἐλλάλησι*, Epic dat. pl. for *ἐλλάλαις*.]

Observe the spondaic ending (2 spondees or spondee-trochee, preceded by a dactyl) which is common in Homer, cf. 55, 66, 73, 78, 101.

24. *Δουλιχίον* ('Long Island,' from *δολιχός*) has not been satisfactorily identified, and in fact the whole description of these islands and their relative position is so inaccurate, Ithaca (now *Théaki*) being really the most northerly, Same (Cephalonia) lying W. and S.W., and Zacynthus (Zante) due S., that the best authorities judge Homer to have based his description on general hearsay, not on personal acquaintance with the islands. See Merry's excellent appendix.

*Σάμη* was more commonly called *Σάμος*.

*ἐλήεσσα*. Observe the *ä* before *ζ*, a frequent license in Homer. So *ἡέ σκεπαρνον* 391. *Ζάκυνθος* (*δι-άκανθος*, cf. *ζάθεος* for *δια-θεος*) means 'Thorny' island. In Bk. 1. 246, the gender is masc.

25. χαμαλή, 'low,' from χαμαί, is precisely equivalent to *humilis* from *humus*.\*

παννιπεράτη, to be taken with πρὸς ζόφον, 'furthest of all towards the west,' lit. 'the darkness.' Compare the common sense of ὑπέρ, 'beyond.'

26. ζόφον, can only mean 'west' here, and is used by Pindar and Herodotus in this sense. Cf. note on ἰο-δνεφέες, 426.

αἱ δέ is really the same as αἱ δέ, i.e., the article used as a demonstrative, its usual force in Homer. The accentuation is Herodian's, restored by La Roche.

ἡῶ, [Att. ἔω], acc. of ἥως, which has lost σ, and is connected with Lat. *Aurora*, originally *Ausosa*; cf. Skr. *ushas*, from the root *us* 'to burn.' Hence our 'East.'

ἥλιον, is also from this root, acc. to Curtius, who makes the original form of the word αὐσέλιος, and connects the Lat. name *Aurelius*, originally *Auselius*.†

27. τρηχέ, fem. of τρηχός, Epic form of τραχός.‡

κουροτρόφος 'nurse of noble youths.' Acc. to Merry, it may simply mean 'invigorating' in point of climate. Note accent, the compound being active in sense. So Λωτοφάγοι (92), βουληφόροι, 112.

28. ἡς 'one's own,' general sentiment. [From *ὅς* or *έός* (533) not the relative, but the possessive pronoun, equivalent to Lat. *suus*.]§

\* The words are really identical, as Lat. *h* regularly represents Gk. *χ*. The *θ* which is also found in the kindred word *χθών* is probably due to a *j* after the *χ*, developing a dental sound which was assimilated to the preceding aspirate. Cf. *χθής*, Lat. *heri*, Skr. *hjas*.

† It is remarkable that the Aurelian family, according to an old legend, were descended from the sun. In Greek the σ was lost, and the only trace of υ is in the dialectic form ἀβέλιος. So ἥελιος is the connecting link with the common ἥλιος.

‡ In Epic and Ionic, η appears in place of α both in the stem-syllable occasionally as here, cf. *νῆς*, Att. *νῆς* (348) *πρήις* (253) *πρήσσω* (491) and in the case-endings of the first decl. regularly, cf. *γαίης* (28) *ῥρη* (51) *λείη* (134).

§ Two letters, σ*f*, have been lost at the beginning of this word, and are represented by the aspirate. However, though not written in our texts, their influence on Homer's prosody may be seen, for (1) hiatus is frequently permitted before this pronoun, e.g. τὰ | δ ἔργα (250); and (2) a preceding short syllable is often lengthened, not only when ended by a consonant, as γλύκιον ἡς (34) but even when ending in a vowel, as θυγατέρα ἦν, Il. 5. 371.



[γάηρ, Epic gen. of γαῖα, longer and older form of γῆ.]

ἄλλο ἰδέσθαι. The hiatus is only apparent, for ἰδέσθαι has digamma. See note on εἰδεται, 11.

29. αὐτόθ', i.e. αὐτόθι, Att. αὐτοῦ, is explained by ἐν σπέσσι γλαφυροῖσι, if the foll. line is genuine; if not, it means 'there,' i.e. 'by her.'

Καλυψώ, daughter of Atlas, dwelling in Ogygia. See Bk. 5.

δια θεών. See note on 2. [θεών Epic gen. pl. of θεά.]

30. [σπέσσι. Epic dat. pl. of σπέος. σπήεσσι occurs at 400, cf. 10.]

ἀλλαιομένην, a reduplicated present, with perf. λελημμαι. The adv. λαν, for λι-λαν, Epic λην (477) is from the same root (λα for λασ, cf. Lat. las-cinus.) The subject of εἶναι is of course με, supplied from 29.

31. [ἄε δ' αἴτως. So always in Homer, not ὡσαύτως δέ.]

Ἑλικη, daughter of Helios, the Sun, dwelling in the isle Aea, which also is called Αἰαίη, Bk. 10. 135.

34. ὥς, 'so truly,' i.e. 'so true it is that,' &c. The adverb, not the conj. The Lat. adeo is used similarly.

γλύκων ἦς. See note on ἦς (28). The comparative ending -ων has ῖ in Homer.

[τοκέων. Epic gen. pl. of τοκέες. The ε of stems in εν usually becomes η before vowels in Epic.]

35. πύονα οἶκον, so ἐν οἴκῳ (206) an apparent hiatus only, for οἶκος has digamma, cf. Lat. vicus, Eng. '-wick', in names of places.

36. γάλα, here transitive, -α long before a vowel in arsis, cf. 7 n.

37. εἰ δ' ἄγε, 'but come,' cf. ἄγε δεῦρο (517) a common idiom in Homer, followed either by the hortative subj. as here, or by the imperative, cf. εἰ δ' ἄγε . . . μυθήσασθε, Il. 6. 276, where this verb is plural, though ἄγε is sing., showing that the phrase is stereotyped.\* For τοι cf. 14.

[ἐνίσπας, 'let me tell,' strong aor. subj. of the compound verb ἐν-έπω from root σπν.]†

\* It is generally explained as an ellipse for εἰ δὲ θέλεις, ἄγε, but it is found introducing the apodosis both in Il. 22. 381, where alone the plural εἰ δ' ἄγετε is used, and in Od. 4. 832. So Autenrieth explains εἰ as an old imperative for ἔθι, and Düntzer as an interjection akin to εἰα, cf. Lat. eia age.

† Compare ἔ-σχω from ἔχω (for σέχω.) Another trace of the σ appears in the longer form of the pres. imperat. ἐννεπε for ἐν-σπε and in the old Latin in-sece which is used by Livius in his transla-

38. [ἐφήμει, Att. ἐφήμει, aor. in -κα (like ἔθηκα and ἔδωκα, only used in sing. and 3rd plural) from ἐφήμει].\*

ἀπὸ Τροίηθεν, a redundant expression, like ἀπ' οὐρανόθεν, Bk. II. 18, εἰς Δαδὲ, 10, 351.

39-61. *His voyage from Troy and unfortunate raid on Ismarus.*

39. [πῶλασεν. When the σ of weak aor. is preceded by a short vowel, it may be doubled in Epic, so προερέσσαμεν, 73, ἐρύσσας, 99, &c.]

40. Ἰσμέρω, added for closer definition, in apposition to Κικόνεσσι, as their chief town. Cf. Ἰδην . . . Γάργαρον, II. 8. 47.

[ἔπραθον, Epic strong aor. of πέρθω, by metathesis.]

αἰτούς, 'the men,' opp. to πάλω.

41. [πῶλιος, Epic and Ionic gen. of πῶλις. In these ι-stems Homer generally either retains the ι or substitutes η.]

ἀλόχους, from α copulative (cf. ἀθρόαι, 544 n.) and λεχ, root of λέχος.

42. δασσάμεθ', 'we divided among us' [weak aor. from δαίωμα, infin. δάσασθαι, cf. 39 n.]

μοι, 'through me,' 'as far as in me lay,' an ethical dat.

ἀταβόμενος, derived probably from τέμνω, α being 'prothetic,' (3 n.) and β euphonic (cf. ἡμβροτον for ἡμροτον, stem ἄμροτ- for ἄμαρτ-).

ἴσῃς, supply μοίρας, 'lacking his fair share.' Observe the ι, which as the Aeolic ἴσσος (for ἴσ-For, by assimilation) shows is due to loss of F. An initial F too is proved by fem. εἴσῃ, cf. αἴσα, 52 n., and κἄλον, 3 n.

43. διεφῶ is differently explained as 'vigorous,' i.e., 'swift,' and

tion as the equivalent of ἔννεπε, Od. I. 1, and which shows the final consonant of the root to have been originally κ, the π being due to 'labialism' (compare πέσσω, i.e. πεκ-τω, κοῦμο; πέντε, quinq̄ue). The Germ. sagen, Eng. 'say,' confirm this fact. ἐνίσπω is syncope for ἐν-σπεω, like ἔ-σχω for ἔ-σεχον, and the ι belongs to the prep., as in the fut. ἐν-σπήσω, Od. 5. 98.

\* The occurrence of the syllabic augment with verbs beginning in a vowel always points to a lost consonant, generally either σ or one of the obsolete spirants F and J, pronounced as w and y respectively. So although the apparent root of ἔ-ημι (which is reduplicated like τί-θημι, &c.) is ἔ, it was originally JE or JA, cf. Lat. ja-c-īo, which is certainly connected, and contains a guttural, like ἔη-κα.

'flying,' according as it is derived from (1) *δαίνω*, 'to moisten,' or (2) *δίσσθαι*, 'to flee.' \*

[*ήμέας*, Epic for *ήμᾶς*. So *ήμέων* for *ήμῶν*.] Note the synzesis, as in *ήνώγεα* (44), *χρεώ* (136), *νέα* 283.

44. [*ήνώγεα*, Epic pluperf. of *ἀνώγω*, 2nd perf. *ἀνωγα* used as pres. hence *ήνώγεα* is used as imperf. In Epic and Ionic the pluperf. is inflected -*εα*, -*εας*, -*εε* (ν), -*ει*, -*ειν*, or -*η*.]

[*τοί*, Epic form of *οἱ*, demonstrative, cf. 78. In this use the old Grammarians, whom La Roche follows, accented *δ*, *η*, *οἱ*, *αἱ*.]

84, lengthened on account of the following liquid μ, so *δὲ νεφέεσσι* (68) *ἀλλὰ ρίψ* (191), *κατὰ μοῖραν* (245). The liquids not being momentary sounds, like the explosives, the voice can dwell on them, and the fact is parallel to the frequent doubling of σ, cf. 39 n, 74.

*μέγα*, adverbial, cf. *μεγάλα*, 330.

45. [*πολλόν*, Epic for *πολύ*.]

46. *ἑταίρων*, construction changed from pass. to act. Supply some word like *εταῖροι*, 'my comrades,' as subject.

*παρὰ θίνα*, acc. with verb of rest, because the notion of *extension along* is implied.

*ἐλπίδας* *Θυκας*, 'with trailing feet and shambling gait' (B.L.) The lengthening of *ἐλπίδοας* is due to the digamma of *ἐλεξ*, which is from *φελικ*, an expansion of *φελ*, the root of *εἶλω*, Lat. *volvo* (whence also is derived *ἐλπί-πους*). Some explain *Θυκας* 'well-rounded' or 'goodly,' cf. Il. i. 98, *ἐλικώπιδα κούρην*.

47. *τόφρα*, 'meanwhile,' is to *ῥφρα*, in its sense of 'while' (56), as *τότε* is to *ότε*.

[*γεγάνειν*, Epic imperf. for *ἐγεγώνουν*.]

48. [*σφιν*, also *σφι*, dat. plur. of 3rd pers. pronoun, cf. *οἱ*, 234 n.]

*γείτονες*, connected with *γῆ*, cf. *γῆτης*.

*ἀρείους*, for *ἀρειονες*, 'braver,' an Epic comparative usually assigned to *ἀγαθός*, and undoubtedly connected with the superl. *ἄριστος* and the prefix *ἀρι-*. Probably a trace of the positive remains in the lines beginning *Ἄρες*, *Ἄρες* (Il. 5. 31, 455), which Bekker and others write *Ἄρες ἀρές*, on account of the difference of quantity.

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\* 'Moist' is the regular meaning of *διερός* in later Gk., and the similar use of *ὕγρός* in Pindar, Pyth. i. 17, shows that the ideas of *moisture* and *activity* are allied. *Διερός βροτός*, Bk. 6. 201, would be explained, on the first derivation 'a living man,' but on the second like Lat. *fugator*, 'a flight-causing man,' with a transitive sense. Compare the trans. and intrans. meanings of *φοβερός*.

49. ἡπειρον, 'inland,' usually 'the mainland,' opp. to islands. Properly an adj. with γῆ understood, but used regularly as fem. subst.\*

ἀφ' ἵππων, always means 'from chariots,' not 'on horseback.' So ἵππων ἐπιβαίνειν, 'to mount a chariot,' καθ' ἵππων, 'down from the chariot.'

50. καὶ ὅθι χρῆ, &c., 'and where there is need on foot.' A compressed constr. for καὶ περὶ ὅθι χρῆ (μάρνασθαι τινα) περὶ ὅντα, 'and on foot in that part where there is need for one to fight on foot.' [ὅθι Epic for later οὗ, cf. αὐτόθι, 29.]

[ἑόντα, Epic part. of εἰμί. Cf. ξω, 19.]

51. ὅσα, &c. Supply τοσοῦτοι, 'as thick as leaves,' &c.

ἄρῃ, 'in their season,' i.e., 'in spring.'

52. ἥριον, 'at early dawn,' prob. from ἥρι, ἥως, cf. 26, 152. Some connect it with ἄρ, and explain 'in the early mist,' cf. 144. For use of adj. cf. ἐσπέριος, 336 n.

[ῥα. ἄρα appears both as ἄρ and ῥα in Epic.]

αἶσα, prob. connected with ἴσος, with the idea of the 'equal share,' ἡ ἴση, 42, and so 'fate,' since ἴσος had an initial *f* (prothetic *a*, cf. 56 n.)

53. ἔν. A *purpore* of mischief is ascribed to Zeus, cf. ὄφρα, 12.

54. στήσάμενοι . . . μάχην, 'having set their battle in array.' μάχην belongs both to στήσ. and ἐμάχοντο, with the latter as cognate acc., implying a hard-fought battle.

[νηυσί, also νήεσσι and νέεσσιν in Epic. All the case-forms of ναῦς should be studied.]

[Θοῆσι, Epic dat. pl. fem. of θόος, from θεῖ, root of θέ(F)ω, 'to run,' cf. πλέ(F)ω, πλόος, πλοῦς, χε(F)ω, χόος, χούς.]

55. βάλλον, and probably ἐμάχοντο, require for subject ἀμφότεροι, 'both armies,' understood. This is awkward, as ἡμῖν occurs just before, and the first person reappears in 57, so it is probable 54-55 are interpolated from Il. 18. 533-4, where they occur quite correctly in almost the same words.

χαλκήρεσιν, 'bronze-tipped.' The termination -ηρης, signifying 'fitted with,' is from the root ἄρ, seen in ἀραρίσκω. (In ἀμφ-ηρης, 'double-oared,' and similar words, it is from the closely connected root ἐρ, cf. 73.)

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\* Some take it as equivalent to ἀπειρος (*a—πίρας*) 'unbounded,' but Curtius derives it from Skr. *a*, 'to,' and περᾶν, 'that to which one may put in.'

ἐγχείησιν, from ἐγχείη, kindred form to ἔγχος; spondaic line, cf. 23.

56. ὄφρα, cf. 47.

ἀέξω, &c., 'the sacred day was waxing,' ἀέξω is etymologically identical with 'wax' since it was originally *ā-féξō* (prothetic *a* and stem *féξ*). \*

ἱρόν. Day is called 'sacred' because it is not under the control of human power, and is therefore attributed to divine. So κνέφας, 'darkness,' Il. 11. 194, ποταμοί, Od. 10. 351, and many other natural phenomena or objects. †

57. τόφρα δ'. This δέ is peculiar, since it is not strictly adversative or copulative. It is called *apodotic* δέ, because it often introduces the apodosis both in conditional and in temporal sentences, as here. Though frequently found even in Attic Greek, it is probably a relic of the old co-ordinate construction or Parataxis (cf. 20) blended with Hypotaxis, as if the poet had said '*so long* the dawn lasted . . . and so long we withstood,' &c. Similarly ὄφρα . . . τόφρα δέ occur Bk. 10. 125-6. Cf. ἔνθα δ' (182), σὺν δ', 344. The μέν with ὄφρα is answered by ἡμος δ' in 58.

περ frequently accompanies the concessive part. in Homer, as in Attic καίπερ, which is merely a strengthened form of περ, and is never found as one word in Homer. (It should be written καί περ in Bk. 7. 224).

58. ἡμος, 'when,' has a form τῆμος correlative to it, as τόφρα to ὄφρα, but is usually followed by καὶ τότε or δὴ τότε.

μετενίσσεται, i.e. 'was passing to the time of cattle-loosing.' The compound points to the *change* in the sun's course after noon, when the descent begins. Cf. νέσθαι, 95.

βουλευάν, (βοῦς—λύω), though denoting *time*, is followed by the local particle δέ. So θανάτοις τέλος δέ, 'to the end (consummation) of death,' Il. 9. 411. For the familiar note of time, compare the

\* The *fé* is 'thinned' into *v* in the later *αἶξω* (*αὔξάνω*). The Lat. *aug-ere* is from a shorter stem without *s*. Curtius has pointed out that in many Epic words beginning with *ea* or *ee*, some with *ae* or *ai*, the first letter is merely 'prothetic' (3) and indicates the loss of a digamma. Thus *αἶσα* (52) is for *ā-fisa*, *ἔργω* (*εἶργω*) for *ē-fergō*, *εἴκοσι* for *ē-faikosi*, the Lat. *viginti* showing the spirant.

† *ἱερός* also has in Homer a different, and probably earlier sense of 'strong,' 'vigorous,' so it is applied to μένος 'Ἀλκινόοιο, 'the might of Alcinous,' Bk. 7. 167, to πύλαῳροι 'sentries' Il. 24. 681, and even to ἰχθύς 'a fish,' Il. 16. 407. Observe the *ι* which always occurs in arsis (the opposite of thesis, cf. 7), also the hiatus.

woodcutter's meal in the very similar passage, Il. 11. 86-90, and the common phrase in Xenophon, *περί πλήθουσιν ἀγοράν*. Horace imitates this passage, Od. 3. 6. 41-3, and Milton, *Comus* 291-2.\*

59. *καί* here is probably to be explained in the same way as *δέ* in 57, but its 'apodotic' use is confined to Epic, cf. 171, 251, 308, 363, &c., where *καί τότε* follows *ἦμος* or *ἐπει*.

*κλῖναν*, (no augment, 29) 'bore back.'

60. *ἔ*, &c., not to be explained literally, as the tale would be improbable, but, with Crates, to mean 72 in all, the average being 6 from each ship (cf. 159).

*ἐκνήμιδες*, 5 syll., cf. 6. Though *ἐταῖρος* is most probably connected with *ἐτης*, 'kinsman,' which had *ῥ*, it does not show any traces of that letter itself.

62-81. *He is driven south by a storm.*

62. [*προτέρω*, Epic adv. from *πρότερος*, a compar. formed from *πρό*, with *πρώτος* for superl.]

[*ἀκαχήμενοι*, perf. part. mid. (accented as pres.) of *ἀκαχίζω*. It is also used in fem. with shifted quantity, thus, *ἀκηχεμένη*. The stem is reduplicated, *ἀκ-αχ* from *ἀχ*, which appears in the noun *ἄχος*, 'grief.']

63. *ἄσμενοι*, &c., 'glad to have escaped from death,' a common ellipse, cf. 566. *ἄσμενος*, (for *σφαδ-μενος*, root *σφαδ*, from which *ἀνδάνω*, *ἦδομαι*, *ἦδύς* and Lat. *suavis* for *suad-vis*, *suad-eo*) is an old participle, with mid. sense, described by Veitch and Curtius as nearer *ἦδομαι* than *ἀνδάνω*. We should rather expect *ἀδ-μενος* in Homer, cf. *ἴδ-μεν*, *ὀδ-μή*, later *ἴσ-μεν*, *ὀσ-μή*.

[*θανάτοις*, Epic for *θανάτου*.]†

*ὀλίσσαντες*, two meanings of *ὀλλυμι*, (1) 'destroy, (2) 'lose,' as here.

*ἀμφίλισσαι*, 'curved on both sides,' cf. *ἑλικας*, 46.

65. *πρὶν τινα*, &c., 'till we had called thrice on each, &c.' *τις* is often used collectively, like French *on*, German *man*. These calls were intended as a farewell to the dead, and were customary even

\* Most texts read *βουλυνόνδε*, treating *δε* as an enclitic inseparable particle, but whenever it follows a true case-form, La Roche following the ancients, writes it separate and accented, cf. 73, 438, 451, 495. Otherwise it is really part of the word, e.g. *οἴκαδε*, 530.

† Ahrens has shown that this Epic form of the gen. is explained by the adj. suffix *-σίο* or *-σιο*, the adj. being in sense closely related to the gen. E.g., *δημόσιος* from stem *δημο-*; gen. originally *δημο(σ)ιο*, then *δημοιο*, *δημοο* (a form which A. proposed to read for *-ον* in several Homeric passages) and finally *δήμου*, by contraction.

in later times in the case of those drowned at sea, or slain on land if their corpses could not be recovered. Some say their object was to give those left for dead a chance of escape. The regular *conclamatio* was somewhat different. *πρωτέρω* has the same meaning as at 62; it is not used like *πρότερον*.

ἄθσαι, 3 syll. The diphthong in *αῶ* is always resolved in fut. and weak aor., not in pres. or imperf. Root *aʃ*. Note the infin. with *πρὶν* in a neg. sentence, the regular constr. in Homer, but uncommon in Attic, especially in poetry. Cf. *πρὶν ἐπικέλσαι*, 148.

66. *ἔπο*, anastrophe (cf. 17), because prep. follows its case.

[*δηριόεντες*, cf. 23. The pres. *δηῖω* is 4 syll. in Homer, but *η* combines with *ι* when the following vowel is long, as here.]

67. [*ἐπῶρσ'*, weak aor. from *ἐπόρνυμι*].

[*βορέην*, Epic for *βορέαν*. Attic contracted form is *βορρᾶς*, gen. *βορρᾶ*, Epic gen. *βορέω*.]\*

*νεφέληγερέτα*, (*νεφέλη*—*ἀγείρω*) 'cloud-gatherer.' [The Epic masc. term. -*ᾱ* for -*ης* is found also in *ἱππότα*, &c.]

68. *θεσπεσίη* (*θεός*—*σπ*, cf. 37) (1) act. 'divinely-speaking,' applied to the Sirens, Bk. 12. 158, (2) pass. 'divinely-uttered' or 'despatched,' and so 'terrible,' as here. Applied to the ram's wool, (434) it is simply 'wondrous.'

*σύν*, here probably adv. 'therewithal,' not tmesis.

69. cf. 44. For *νεφέεσσι* cf. 10.

69. [*δράρει*, Epic plupf. with impf. force of *δρ-νυμι* (Lat. *or-ior*).]

70. *αἰ μέν*, for accent of *αἰ*, cf. note on *αἰ δέ*, 26.

*ἐπικέσασθαι*, only found here in Homer, and meaning *ἐπὶ κάρ*, i.e., 'headlong' (*κάρ*, *κάρα* connected with Lat. *cer-nuus*). In later Greek it means 'cross,' 'athwart,' and so some explain it here.

71. [*τριχθα* (*τρι*, *τρέις*) equiv. to *τρίχα* (157), with addition of suffix *ja*. For *χθ* in place of *χι*, cf. *χαμαλός*, 25 n.]

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\* Curtius explains this word 'mountain wind,' Itat. *tramontana*, connecting it with *δρος*, which he asserts to have lost initial *γ*, cf. Skr. *giris*. This *γ*, while it existed, probably combined with a 'parasitic' *ʃ*, i.e. an involuntary sound, springing up after the guttural, and was labialised into *β* (cf. *ἐνίσσω*, 35) just as *βορά* 'prey' arose from *γφορα*, the Lat. *vor-are* having lost initial *g*, (root *GAR*). If this derivation be correct, the mythical Hyperboreans are 'people beyond the mountains' not 'beyond the north wind.'

ἔ, 'might,' identical with Lat. *vis*. As it began with *f*, hiatus is often allowed before it, cf. δὲ ἔν' (538), hence the paragogic *ν* is unnecessary.

72. [κάθεμεν, strong aor. of καθίημι, unaugmented, for καθεῖμεν.]  
 ὁλεθρον, root ὀλ-, ὀλλυμι (63).

73. αὐτάς, not 'them,' but (the ships) 'themselves,' cf. 40.  
 ἑσσημένως, adv. from perf. part. mid. of σεύω. The simple root *σν* is seen also in Epic aor. σύ-το.

προερίσσαμεν, Epic weak aor. of προ-ερίσσω (for ἐρετ-ῖω, stem enlarged from root ἐρ-, as in ἐρέτης, cf. 55). Aristarchus's reading for προερύσσαμεν.

ἡπειρον δέ, usually written ἡπειρόνδε, cf. βουλυντὸν δέ, 58 n.

74. σῶνχεές, 'continually.' Lengthening of *ν* due to the following liquid (cf. 44), or more probably to the fact of root ἐχ being really *σεχ*, cf. note on ἀπορήξας, 481.

75. θυμὸν ἔδοντες, 'consuming our hearts,' a frequent expression in Homer, used of the despairing Bellerophon, Il. 6. 202, translated by Cic. *ipse suum cor edens*, Tusc. 3. 36. [ἔδω is an old present from root ἐδ (Lat. *ed-o*) later ἔσθω, (479), ἑσθίω].

76. τέλει, not 'ended,' but 'brought to perfection,' i.e. 'to full light.'

77. ἀνά . . . ἐρύσαντες, tmesis.

λαέκ', from root λυκ, (Lat. *lux, luceo*). λεύσσω, i.e., λευκ-ῖω, is from a connected stem λευκ. The accent of λευκά is drawn back on account of the elision, but all texts do not follow this rule.

78. τὰς, demonstrative use of the article, cf. τοί (44), τοῦ (212), τὸν (333), &c.\*

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\* The article is used in Homer (1) demonstratively or substantively, as here, either alone or with the particles μέν and δέ (not merely in antithesis, as in Attic, γε, γάρ, &c., cf. τὰ γε (109), οἱ γε (113), τοῦ γάρ (519) ; (2) apparently in its ordinary Attic use, e.g., οἱ δ' ἄλλοι (61), τῶν δειλῶν ἐτάρων (65), τὴν νῆσον (146), &c. This is a natural development of the attributive use, e.g. τὸν δ' ὅτε πίνουεν—μελιγδέα οἶνον ἐρυθρόν (208), where the noun follows at some distance as a sort of explanation, and is thus shown to be fundamentally substantival, and a species of apposition. Thus 65 might be explained 'of *them*, my hapless comrades,' and 146, '*it*, the island.' (3) In a relative sense, equiv. to ὅς, but only with a definite antecedent, cf. τοῖς ἐνάμελγεν (223), τοὺς ἄν κε καὶ ἤθελον, 334. This use too is no doubt originally demonstrative ; compare the relative use of *that* in English.



κυβερνήται, Lat. *gubernator*, etymology doubtful. Spondaic ending, the fourth foot too being a spondee, contrary to the usual rule. No doubt this is intended to give a slow labouring sound to the line.

79. [νυ, Epic enclitic particle, shorter form of νυν].

[κεν, or κε, Epic enclitic particle, equivalent to ἄν, and similarly used in apodosis of condit. sentences].

ἀσκηθῆς, 'unharm'd,' doubtful etymology.

[ἰκόμην. Here ἰ, because no augment, but ἰκόμεθα, 107].

80. ἄλλά, for εἰ μή. The conditional is obscured, and this, which should be the protasis, takes the form of an independent primary sentence (another trace of Parataxis, cf. 20). So Bk. 7. 280.

ῥόος, for the form and etym. cf. θοῆσι, 54.

περιγνᾶμπτοντα, &c., 'as I was doubling Cape Malea.'

81. [ἀπέωσε, Att. ἀπῶσε, weak aor. of ἀπωθέω, which probably lost a digamma (root ὀθ for φοθ), hence syllabic augment.] εἰν-οσι-φυλλος (22) is from this root, also Lat. *ōdi*, *odium*.

παρέπλαγεν, &c. 'And drifted me past Cythera.' i.e. instead of passing between C. Malea and Cythera, he was driven south of the island. The country of the Lotophagi cannot be identified, but is supposed to have been either a part of the African coast, near the lesser Syrtis, or an island off the coast (Meninx, according to Strabo). The gen. Κυθῆρων depends on the sense of *motion from* in παρεπλάγεν. πλάζω for πलगζω conn. with πλήσσω, πληγή, &c., Lat. *plango*.

82-104. *Visit to the land of the Lotophagi.*

82. ἐννήμαρ (ἐννέα-ημαρ), cf. Lat. *nundinae*, *novemdialia*.

ῥλοοῖς, 'destructive,' 'ruinous,' from ῥλ (ῥλλυμι) probably [for ῥλοος, from which is formed by metathesis another form ῥλος, used of Ares, &c., Il. 5. 461.

83. ἰχθυόοντα, the hiatus is justified by the stop, and consequent pause in the line. The ordinary reading is ἰχθυόεντ'. αὐτάρ.

ἄτάρ, for ἄτάρ, F having simply dropped out.\*

84. γαίης, partitive gen. ('partial superposition').

εἷδαρ, 'food,' from root εἶδ (75), for εἶδ-ι-αρ, the ι having been forced into the first syllable. For οἱ τ' cf. αἱ τε, 110 n.

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\* αὐτάρ is probably the older form, the ν having passed into F and then fallen out, cf. γραῦς, gen. γραῖός γρα-ός, or conversely it may also have arisen from ἄτάρ.

85. ἐπ' . . βήμαν, tmesis. ἡπείρου like γαίης.

86. δαίπνον, cf. δαπέσσι (10) for etym.

[θοῆς, shortened form of θοῆσιν, 54].

87. πασσάμεθ', for ἐπᾶσάμεθα, from πατόμαι, 'to taste,' cf. δατόμαι, a collateral form of δαίωμα, 42. The obsolete πάομαι 'to acquire' makes ἐπᾶσάμην. Observe use of aor., equivalent to our pluperf.

ἡδέ, compound conj., properly correlative to ἡμέν, but used like καί.

ποτήτος, 'drink,' a verbal noun from a root of double form πι and πο. The former appears simply in the strong aor. ἔ-πι-ον and fut. πί-ο-μαι, and nasalized as πιν in the pres. πίν-ω, &c., while the latter is seen in perf. pass. πέ-πο-μαι, verbal noun ποτόν (354) and ποτήs, and strengthened in perf. act. πέ-πω-κα. For partitive gen. after verbs of feeding, cf. λωτοίου φαγών, 102.

88. Note that δῆ may begin a sentence in Homer.

[πρῶτεν, imperf. of προΐημι, for which Bekker reads προΐην, the regular form].\*

89. ἄνθρωπος, observe the ā. In ἀγ-ήνωρ (213) ἡνωρ-έη we have η.

είεν, the regular mood for dependent questions in historical sequence.

οἶτον ἔδοντες, as distinguished from gods, cf. Il. 5. 341.

90. κρίνας, 'selecting.' The original meaning of κρίνω, as of the kindred Lat. *cer-no* (*cre-vi*), is 'distinguish.'

91. [μίγν, Epic for ἐμίγησαν, cf. ἔφαν for ἔφασαν (413), strong aor. pass. of μίγνυμι, Lat. *misceo* for *mic-sceo*.]

93. Herodotus describes the lotus fruit as about the size of the mastic-berry, and tasting like a date, (Bk. 4. 177). It is generally identified with the modern jujuba.

94. ὅς τις . . φάγοι, a conditional relative sentence, expressing a general supposition, and exactly equivalent to a protasis, εἰ τις φάγοι, hence the optative is used after the impf. ἤθελεν in apodosis, which expresses a repeated action or general truth. Cf. οὐ τινα γὰρ τίεσκον . . . ὃ τις σφέας εἰσαφίκοιτο, Bk. 22. 414; Xen. Cyr. 5. 3. 55; and see Goodwin § 62.

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\* In the 2nd and 3rd per. sing. ἔεις, ἔει are commoner than ἦς, ἦ, and must be explained by the analogy of the contr. verbs (Veitch supposes a pres. form ἔω) but then the 1st per. should be ἶον. Curtius suggests that the 2nd and 3rd per. 'dragged the 1st after them' in the use of the diphthong. Cf. Bk. 10. 100.

νίσσθαι, 'to go,' from root νεσ, whence also νίσσομαι, for νεσ-ιο-μαι 58, νόσ-τος, 97.

96. αὐτοῖ, adv. defined by μετ' ἀνδράσι Λ., cf. αὐτόθι, 29.

βούλοντο, 'they preferred,' a sense which βούλομαι (root βολ, Lat. vol-o, β prob. hardened from f) often has in Homer. Observe the sing. and pl. verbs after the indef. ὅς τις.

97. [μένειν, Epic. infin., cf. ἀκονέμεν, 3 n.] This pres. infin. denotes a *continuous*, the aor. λαθέσθαι an *immediate* action.

ἀνάγκη, 'forcibly,' dat. of manner, like βίη.

99. ὑπὸ ζυγά, to be taken with ἐρύσσας, 'dragging them beneath the benches.'

[ἐρύσσας, weak aor. part. of ἐρύω, also ἐρύσας, 77, cf. 39.] There is no real hiatus, for ἐρύω has digamma; stem ῥερνσ, cf. 300.

100. ἐρίπας, heteroclite pl. of ἐρί-ηρος, compound of prefix ἐρι- and root ἄρ, (ἀραρίσκω, &c.) in the *moral* sense of 'fitting,' which appears in ἀρετή, cf. ἐνὶ φρεσὶν ἤραρεν ἡμῖν, Od. 4. 777. It is not easy, in this compound, to detect the notion of *extension*, by which Buttmann, connecting it with εὐρύς, distinguishes ἐρι- from ἀρι-.

101. [ἀκαίων, Epic gen. pl. fem. of ὠκός, cf. θεάων, 29. This form explains the fact of the gen. pl. in the 1st decl. being always circumflexed, -ῶν contr. for -άων or -έων, cf. ναυτέων 130.]

102. [λατοῖα, cf. 87.]

λάθηναι. The regular sequence to κελόμεν would be opt., but subj. is used for *vividness*.

103. κληῖσι. It is doubtful whether this word in Homer means 'benches' (like ζυγά, 99) or 'thole-pins.' Taking the former sense the phrase would mean 'sat on the thwarts'; with the latter, 'sat at the rowlocks,' See Merry's Appendix I. [κληῖς becomes κλειῖς in Attic.]

104. ἄλα, fem., to be distinguished from ἄλα, masc. Cf. ἀλμυρόν, 470.

105-151. *Manners of the Cyclopes; the small uninhabited isle on which Od. lands.*

ἐρετμοῖς, this word like ἐρέσσω is from ἐρετ, an expansion of root ἐρ, cf. 73.

106. Κυκλόπων, (κύκλος-ὄψ, 'round-eyed') a gigantic race, described by Hesiod as only three in number, and occupied in forging the bolts of Zeus, an account which Virgil follows. Euripides in his satyric drama, the *Cyclops*, depicts them as living in Sicily, near Aetna. Homer *seems* to place them on the north coast of

Africa, but the absence of my note of wind or direction marks the entrance of a wonder-world, as Nitsch remarks.

**ὑπερφάλων**, explained by Buttmann as *ὑπερ-φν-άλων* from root *φν* in *φύω* (cf. adv. *ὑπέρφεν* and adj. *ὑπερ-φν-ής*), is an instance of the rare change of *υ* to *ι*, cf. also *φίτυ*, and *σίαλος* from *σῦς*. Thus the primary idea would be 'overgrown' and so 'overbearing.\*

Note the absence of a conjunction, called *asyndeton*.

107. **θεοῖσι**, &c., not expressions of piety, but careless confidence in nature, cf. Eur. Cycl. 333.

108. [**ἀρόωσιν**, Epic for *ἀρόουσι*, *ἀροῦσι*, cf. note on *περώσι*, 129.]

109. **ἄσπαρτα**, from *ἀ* and *σπείρω*. Observe the final *ā*, due to its position in *arsis*. So *πλέομεν*, 105.

**ἀνήροτα**, from *ἀ* and *ἀρώ*; for the *η* cf. *κατηρεφής*, 183.

**φύονται**, with neut. pl. subject, because the plurality of *kinds* is emphasised, cf. *ναῖον*, 222 n.

110. **αἶ τε**, generally written *αἶτε*. The *τε* is not a copula, but very frequently accompanies the rel. in Homer. So *οἷ τε*, 84, 120, cf. *οἶός τε*, used like *δυνατός* in Attic.

111. **ἐριστάφυλον** (*ἐρι-σταφυλή*), 'of abundant clusters.'

**σφιν** . . . **ἀέξει**, 'makes them to grow for them.'

112. **θέμιστες**, 'oracles of law' (B. L.), Epic pl. of *θέμης*, from root *θε* (*τί-θη-μι*).

114. **δε ἑκαστος**, hiatus explained by the digamma in *ἑκαστος*.†

115. **παίδων**, obj. gen. after *θεμιστεύει*, 'is judge over,' like *ἄρχειν* and other verbs of 'governing.'

**ἀλλήλων**, obj. gen. after verb of 'caring for,' being mindful of,' as with *φροντίζειν*, &c.; so *Διός* 275.

116. **ἔπειτα**, 'now' is merely connective and unemphatic.

**λάχεια**, now explained 'rough' i.e. 'overgrown.' The Scholiast interpreted it *εὖγεως*, 'rich soiled.' The ancient critic Zenodotus read *ἐλάχεια*, 'small' (from *ελαχύς*, the obsolete positive of *ελάσσω* *ἐλάχιστος*) and is followed by Bekker, with the approval of Curtius.

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\* The old derivations (1) from *φιάλη*, 'goblet,' and (2) from *ὑπέρβιος* (for *ὑπερβιάλος*) are inadmissible.

† *τε*- is from the stem of the reflexive pronoun, while *-κατος* is from that of the interrog. or indef. (cf. *πόστος*, *πόσος*, &c., where the Ionic preserves the original *κ*, so *κόσος* *κοῖος* &c., Lat. *quantus* *quotus*, &c.)

παρίς, 'outside,' compound of παρά and ἐκ, cf. ὑπ' ἐκ, 489.

117. γαίης. With La Roche's punctuation, the gen. depends on λίμενος, but Ameis places the stop at τεράνυσται, taking γαίης with οὔτε σχεδόν, &c.

118. ἐν, adverbial, 'therein,' cf. 132, 134, 136.

ἀπειρέσιαι, 'countless,' Epic equivalent of ἀπειρος (πέρα). Another form is ἀπερείσιος.

[γεγάσιν, Epic perf. of γίγνομαι with pres. force. The shorter stem γεγα- appears in the dual and plur. i.e., with the heavier endings, and the longer γέγονα in the sing. i.e., with the lighter endings. So with μέμονα, μεμάσιν, cf. 141.]

119. οὐ μὲν γάρ, &c., 'for the tread of men scares them not away.'

120. μιν εἰσοιχνεύσι, 'frequent it.' [The contraction from εο or εον to ευ, found in Epic, Ionic and Aeolic.]

[μιν, acc. sing. of 3rd personal pronoun, from a different stem, cf. 234.]

κυνηγέται. This word and ποίμνη (122) are not used elsewhere by Homer, whose usual terms are θρηνητήρες and πῶν, hence Nitsch and others regard 120-124 as spurious.

121. ἐφέποντες, 'ranging' from ἐπί-ἔπω.\*

122. [καταίσχεται, a peculiar form for κατίσχεται or κατέχεται which some consider is evidence of f, but more probably ἴσχω is for σι-σεχω (cf. 37, note) a redupl. form of ἔχω.]

ἀρότοις, (ἀρώ) 'by tillage.' Abstract words are occasionally found plur. in Homer; cf. μαντόσυναι Il. 2. 832.

123. ἡματα πάντα, simply 'for ever.'

124. χηρεῖν, 'is destitute,' from root χα, whence χήρη, 'a widow,' also χάρις χαρίζω and χῆρος 'lack.' Obj. gen. ἀνδρῶν depending on notion of want.

μηκῆδας, 'bleating,' from root of μηκάομαι, 439 n.

\* This ἔπω (root ἐπ for σεν) in spite of the resemblance must be distinguished from that mentioned with ἐνίσπω, 37. In both the π arises from κ, by 'labialism,' but the middle ἔπομαι shows the present form to be connected with Lat. *sequor*, while the other verb is represented by the obsolete *in-seco*. Other traces show a remarkable parallelism between the two roots. Thus *cum ipso pol sum secuta*, Plaut. Mil. 1220 must mean 'I had a talk with him,' (if the reading be correct.)

125. *πάρα*, for *πάρεσι* with anastrophe, cf. *ἐν* for *ἐνεσι*, 126.

*μυλτοπάρροι*, 'red-prowed,' lit. 'vermilion-cheeked' from *μύλτος* and *παρεία* a standing epithet of ships in general, cf. *μυτληφιές* applied to the ancient ships by Herodotus.

126. 'Nor are there among them builders of ships, who might fashion,' &c. *νηῶν* obj. gen.

*κάμουν*, the original meaning of *κάμνω* is simply 'make,' not 'toil' or 'weary.' It passed into the latter meaning in classical Greek, but in modern Greek has simply the sense of 'do.'

127. *εὐσελμούς*, 'well-decked' or 'timbered' (*σέλμα*). The *σσ* may perhaps indicate the loss of *ε*.

*αἱ κεν*, &c., 'which should perform all their service.'

128. [*κινεύμεναι*, cf. *εἰσοιχνεύσι*, 120.]

*οἳ τε πολλά*, &c., 'as men oftentimes cross, &c.,' cf. *οἳ τε πολλά γίγνεται ἐν πολέμῳ* Bk. 11. 536. The acc. is a 'contained' or cognate acc. with *περώωσι*.

129. [*περώωσι*, Epic for *περάουσι*, *περώσι*.]\*

130. 'Who might likewise have made of their isle a goodly settlement' (B. L.) *καί* emphasizes *νήσον*.

*σφιν*, *dativus commodi*.

*ἐκκτιμένην*, (*εὖ-κτίω*) forms part of the predicate, cf. 533 n.

131. *οὐ μὲν γάρ*, &c., substantive verb *ἐστί* omitted.

*ἄρια*, 'the products of the seasons.'

132. *ἐν*, adv. cf. 118, and with *εἰσί* omitted equivalent to *ἐν*, 126 repeated 134, 136.

*πολιοῖο*, here an adj. of 2 terminations, but generally of 3; many adjectives vary thus in Homer.

*ῥχθας*, der. from *ῥχω* 'to hold' 'confine,' elsewhere applied to banks of rivers or trenches.

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\* Not as commonly explained a case of contraction and subsequent expansion, but as Curtius shows, of compensatory lengthening (ω due to the loss of the spirant *j*) and then of assimilation (α changed to ο on account of the following ω). Cf. *ἀρώωσιν* 108, in which of course only the first of these processes takes place, cf. also *ἀλόνωνται*, 254, *ῥρόωντες*, 295, and *ἐκπεράω*, 333 n. Distinguish this verb from another *περάω*, the original of the later *πιπράσκω*; used in Homer only of selling prisoners, and primarily implying 'to carry over the sea' (*πέρα*).

183. *μᾶλα κ'*, &c., 'the vines would be unfailing indeed.' Suppressed conditional, as in 126, 127, 130, 131, 134.

184. *ἄροσις λείη*, 'level land for ploughing.' Like *ἄροτος*, 122, an abstract word properly, as its form shows, but used concretely, like *aratio* Cic. Phil. 2. 101.

*βαθὺ λήων*, a 'tall' or 'deep' crop, according to the way of looking at it, cf. *βαθείης ἀλλῆς* (239) but *ὕψηλή*, 185.

185. *ἐς ἄρας*, 'as the seasons come.'

*ἀμῶν*, opt. of *ἀμάω* 'to reap,' diff. sense in mid. cf. 247. Note *ā* in act., *ā* in mid. and *διαμάω*.

*πῖαρ*, 'richness' 'fatness,' *έστι* omitted. Some make *πῖαρ* an adj., neut. of *πίων* (fem. *πίειρα*) in which case *ὑπ'* for *ὑπεστι* should be written, 'there is rich soil beneath.'

186. *ἔν'*, 'where,' the original *local* sense.

*χρεώ*, always monosyll. by synizesis, cf. 43. Equiv. to Attic *χρεία*, but used like *χρή* with acc. of the person, Il. 11. 409.

*πείσματος* (no connection with *πείθω*) is general, and includes both sorts of 'moorings' mentioned in 137.

187. *εὐνάς*, blocks of stone attached to cables, thrown out from the bows, which pointed seawards, to serve the purpose of anchors, which were unknown in Homer's time. The *πρυμνήσια* were hawsers from the stern (*πρύμνη*) made fast on shore.

*βαλίαν* [Epic strong aor. infin., also *βαλεῖν*], infin. of purpose explaining *πείσματος*.

188. [*ἐπικέλσαντας*, one of the few verbs with liquid stems (in *λ* and *ρ*) which form weak aor. in *-σα*, cf. *ἐπῶρσε*, 67. *ἔκυρσα*, *ἔφυρσα* and others occur. *όκελλω* is the form used in Attic.] Supply for the constr. *χρεώ έστιν*, 'it is (only) needful.'

*ἐς δ*, 'till,' equivalent to Attic *μέχρι*. *κε* is attached because it is future and so indefinite.'

[*ναυτέων*, cf. *ώκειάων*, 101 n.]

189. [*ἐπινεύσωσιν*, a form which shows the original diphthong of the stem *πνευ*, which became *πνεί* in the present stem, whence *πνέω* for *πνέω*. A shorter stem *πνυ* appears in some derived forms. For *πνέω* cf. 10.]

*ἀήται*, 'breezes,' lit. 'blowers' from *ἀημι*, root *af*.

140. *κρατός*. Look up all the forms from this stem. *κάρα* is used as the nom.

141. *κρήνη*, in apposition to *ὔδωρ*.

ὑπὸ σπέλους (30) 'from under a cave.'

αἰγίριος, from stem αἰγ, acc. to Curtius, 'the quivering poplar.'

[πεφύασιν, from shorter perfect stem πεφυ- cf. 118.]

142. καὶ . . . οὐδέ, 'parataxis,' cf. 20.

143. ὀρφναίην 'dark,' conn. with ἔρεβος and Ὀρφεύς.

οὐδέ, &c., 'nor was there light to see,' epexegetis of ὀρφναίην. προϋφαίνετο is impers. and προϋφαίνει (145) is intrans. 'showed her light.'

144. ἀήρ, 'mist,' as always in Homer; observe the gender.

145. δέ, for the quantity cf. ἐπί, 150, δέ, 154 and 44 (note.)

146. τῇν νῆσον, cf. τὸν χώρον 181 and note on 78. In translation of course this use cannot always be distinguished from the Attic, if it is not even identical. Some translate 'that island.'

ἰεῖδρακεν two forms of stem,—δρακ, seen in strong aor., and in subst. δράκων adv. ὑπόδρα (with loss of κ) and δερκ (for δαρκ) in pres. δέρκομαι.

147. οὐδ' οὖν, a correction for οὐτ' οὖν, because οὐτε is only used, as a rule, in connection with another οὐτε. But some justify it by an οὐτε implied in οὐ, cf. 146. οὐ τις . . . οὐτε occur Bk. 11. 483.

[πρὸς, for πρὸς, cf. 11. Another form πορί occurs 289.]

148. ἐπικλῆσαι. For the infin. after πρὶν in a neg. sentence, cf. 65 n. In Attic the indic. is usual.

149. κελσάσῃσι, here intrans. The *dat. commodi*, as though the ships were persons, is peculiar; in Attic we should have gen. abs.

150. ἐκ . . . βῆμιν, tmesis. For ἐπὶ cf. note on ἀπορήξας 481,

ρήγμιν, 'the surf' or 'breakers,' from root τραγ, ῥήγνυμι 'to break,' Lat. *frango*.

151. ἀποβρίξαντες, 'having fallen into *heavy* sleep' from stem βρι, seen in βρίθω δβριμος or δμβριμος (233), &c. Note the force of the aor., so βασιλεύσας, 'having come to the throne,' not 'reigned.'

ἴσταν, from root δφ 'to shine,' when applied to physical objects, is probably simply 'bright,' though it may be explained here like *lepos*, 56.

152-192. *Hunting and feasting for one day; then he sails with his single ship to the land of the Cyclopes.*

152. ἡριγένεια, 'early-born,' from ἥρι, conn. with ἥως (cf. ἡριος, 52) and root γεν. This adj., ῥοδοδάκτυλος, and ἐπιλόκαμος (76) are standing epithets of ἥως, cf. 125.



153. ἰδινομένοθα, [Epic for -οὔμεθα] 'we roamed.'

αὐτήν 'itself,' *i.e.*, the interior, not merely the coast.

154. [κοῦραι, Att. κόραι, cf. νοῦσος for νόσος, 411.]

αἰγόχοιο, 'lord of the aegis,' from αἰγίς—ἔχω. This αἰγίς is probably not conn. with αἶξ, 155, but another word meaning originally 'hurricane,' conn. by Curtius with ἐπ-εἶγ-ω, αἰγι-αλός, &c.

155. ὄρεσκέφους, 'dwelling in the hills,' from ὄρος—κείμεαι.

ἵνα implies a special providence, cf. 53.

156. αἰγάνεας, either from αἶξ, meaning 'goat-spears,' or from root of αἰσσω.

δολιχάϋλους, simply 'long,' δολιχός belonging strictly to the αὔλος or ferule, but practically to the spear.

157. διὰ . . . κοσμηθέντες, tmesis.

158. μενοεικέα 'abundant' originally 'satisfying desire,' applied usually to food and drink, but also to plunder, gifts, &c., from μένος and ψεικω found in ζοικα 190 n.

159. δυόδεκα, Homer uses also δυοκαίδεκα (195) and the Attic δώδεκα. For ἔποντο cf. 121 n. Note the hiatus.

ἐς δέ, &c., 'and to each ship nine goats fell by lot,' a sense of λαγχάνω not found elsewhere in Homer. One MS. reads αἶγας, and ἐν δέ ἐκάστη with some others. These readings would give λάγχανον its usual sense, the subject ἐταῖροι being supplied. ἑκαστος had F originally, so δέ is not elided, cf. 65.

160. ἔξελον, 'they had set apart.' The 1st per. must have been ἐξελόμην.

161. ὥε, demonstrative like οὕτως, as in Attic.

πρόπαν, the ᾱ is due to accent, cf. πᾶν.

162. κρέατ', observe the ᾱ which appears throughout κρέας, cf. dat. pl. κρέᾱσι. The common reading is κρέα τ', and this form frequently occurs in Homer, cf. 297, where it is elided. κρέᾱ cannot be explained from κρέατα, κρέαα, so must be referred to another stem κρεο. It occurs with synizesis 347, cf. Bk. 3. 33.

ἄσπετα, orig. 'unspeakable,' and so 'boundless,' 'abundant,' from ἀ-σπ-ε, cf. 37, note.

μέθυ ἥδε, no real hiatus, cf. note on ἄσμενος, 63.

163. νῆάν, depending on the sense of *removal from* in ἐξέφθιτο 'was spent out of,' cf. Κυθήρων, 81. The hiatus is only apparent, for οἶνος had F cf. Lat. *vīnum*. See 196, 208, &c.

ἰρυθρός, equivalent to Lat. *rufus*, as *f* stands for the dental as well as the labial aspirate. *Ruber* is also conn., cf. οὐδ'αὐτα 440 n.

164. [ἐνέην. The form ἐην is found almost as often as ἦν for the 3rd per. sing. imperf. of εἶμι. The forms ἦην and ἦεν also occur, and the iterative ἔσκε often.]

ἀμφιφορεῖσιν, from ἀμφί-φέρω, 'a thing carried by handles on both sides,' (see Dict. of Antiquities.) In later Greek it was shortened to ἀμφορεύς, whence Lat. *amphora*, cf. ἡμέδμνον for ἡμμέδμνον.

165. ἱερόν, an epithet constantly applied to cities, cf. the oft recurring \*Ἰλιος ἱρή, perhaps as being under the protection of deities. Note the ῖ in thesis, and cf. 56.

πολλίεθρον, Epic for πολίεθρον, so πτόλις and πτόλεμος. The *τ* possibly arose by 'dentalism,' from a spirant *j* which developed a parasitic *θ*, and was afterwards expelled by it. Cf. χθαμαλή, 25 n.

167. φθογγήν (φθέγγομαι) taken with the verb by zeugma. We should expect ἡκούμεν. The best parallel is Aesch. P.V. 21. ἴν' οὐτε φωνήν οὐτε του μορφῆν βροτῶν ὄψει. αὐτῶν is emphatic, marking an opposition, cf. αὐτοὺς 40.

168. ἐπὶ . . . ἥλθε, tmesis.

171. ἀγορὴν θέμενος, 'having called (arranged) an assembly,' the regular sense of ἀγορή in Homer. Cf. θέσθαι δαῖτα, μάχην, &c. For καὶ τότε cf. 59.

μέτα, observe the use with dat. not found in Attic.

[λευπον, this syllabic augment points to a lost *F* (cf. note on ἐφέηκε, 38) the diphthong appears in the other words, and εἴπ is probably a reduplicated aorist stem for *Fe-fep*, root *fep*, labialised from *hek*, cf. Lat. *vox*, *voc-are*, &c., and note on ἦπαρ, 301. There is no connection with the root *sep* (37) though they are often confused. The unaugmented Attic form εἶπον only occurs once in Homer, Od. 6. 223.]

174. οἱ τινὲς εἰσιν, regular dependent question, primary seq.

175. ἢ ρ' &c. ἢ . . . ἢ in correlation mean 'either . . . or,' but ἢ . . . ἢε here, occurring in an indirect double question, are used like the Lat. *utrum* . . . *an*, cf. the parallel passage, Bk. 6. 120, where the question is direct, and therefore ἢ not ἢε is used in the first part. The second ἢ in a double question, direct or indirect, is always circumflexed. Cf. 253, also Bk. 1. 175 (indirect question). The subst. verb εἰσί is omitted.

176. [ἦε, an Epic form of ἦ, as ἦέ of ἦ.]

θεοειδής, first explained by Buttmann as 'godfearing' from θεός-δέος, the diphthong *ou* being due to *f* which originally stood after *δ* in δέος, δείδω and kindred words.\*

177. ἀνά νηὸς ἔβην. Hermann and others connect ἀνά with the noun, translating 'I climbed up the vessel's side,' as distinguished from ἐπί, 'I went on board ship.' It is probably better to join ἀνέβην (cf. ἀνά . . . λύσαι, 178) taking νηός as a partitive gen. of place, cf. γαίης, 84, and ἀν δ' ἄρα Τηλέμαχος νηός βαῦν, Bk. 2. 416.

178. ἀμβαίνειν, an instance of 'assimilation.'†

181. τὸν χώρον, 'that place' (cf. 146 n.) refers to 166 (Ameis.)

[έόντα, Epic part. of εἰμί, cf. ἔω, 18.]

182. ἐνθα θ', for δέ in apodosis cf. 57.

ἔσχατινῇ, (ἔσχατος) 'the furthest part' or 'border' cf. 280. Some read ἴδομεν σπέος, objecting to absence of *f* in εἴδομεν, but cf. εἵδεται (11) and note on ἀνακτος, 452.

183. κατηρεφέες, (ἐρέφω) 'roofed over,' cf. ἀνήροτα 109.

184. δες, 3 syll. (δς for δς Lat. *ovis*, Skr. *avis*), cf. 425.

λαύσκον, an iterative tense from λαύω, 'used to sleep,' i.e. at night, cf. ἐν-ἱανε, 187 (etymol. doubtful, perhaps a redupl. stem from root *af* cf. ἄεσα, for ἄρεσα, 'I rested.')

περί, adverbial, and local in sense. It has another meaning, 'exceedingly,' in which sense it is accented περί by some editors.

αἶλή, a 'yard' or 'court.'

185. δέδμητα, syncopated plupf. pass. of δέμω, root δεμ, whence δόμος, Lat. *domus*, &c.

κατωρυχέεσσι, 'deeply imbedded,' [heteroclite dat. pl. of κατῶρυξ (κατ-ορύσσω) as if from κατωρυχός.]

\* Its effect is often to be seen (in the weak aor. only) in lengthening a preceding short vowel, cf. δὲ δέισαντες 236, 396, and in compounds or even after the augment, thus ὑπὸ-δείσας 377, (commonly written ὑποδείσας) and ἔδωκεν frequently. θεοειδής used to be explained as θεοειδής, 'godlike,' and some say it is θεο-φαδής (ἀνδάνω).

† The preps. ἀνά, κατά, παρά may drop their final vowel in Epic, both in composition and separately, cf. παρθέμενοι, 255, πάρ, 194, and ἄν (last note). This is called 'apocope.' The final consonant of ἄν and κάτ is assimilated, if possible, to the following consonant, thus, ἀγκλίνας for ἀνακλίνας, καὶ δέ for κατὰ δέ, 372, 459, &c., κάββαλε for κατ-βαλε, &c. With ἀμ-βαίνειν cf. συμ-βαίνειν.

186. *ιδέ*, used like *ἡδέ*, 87. It is probably formed from the pronoun stem *ι*, as *ἡδέ* from stem *δ*.

187. *δε* . . . *τε*, equiv. to *δε*, cf. 110 n. Some read *τδ* for *τε*.

188. [*πομαίνεσκαν*, iterative tense, cf. 184.

*μετ' ἄλλους*, &c., 'consorted with others.'

189. *ἀθεμιστία ἦδη*, 'was of lawless mind.'\* In English we should invert the constr. thus, 'dwelt apart in lawlessness of mind' (B. L.)

190. [*τέτετυκτο*, plupf. pass. of *τεύχω*, 'to fashion.']

*ἑώκει*, 'he resembled,' plupf. from *ἔοικα*, for *τεῖνέκει* (root probably *fik*) hence hiatus is only apparent, cf. *μενο-εικέα*, 158. 'Polyphemus's name is not mentioned till 403.

191. *ῥίψ*, 'a peak,' sometimes a promontory, hence the names Rhium and Anti-rhium on the Corinthian Gulf. For *ἄλλᾱ* cf. 68.

192. *ἀπ' ἄλλων*, 'apart from others.' *ἀπό* often occurs in this sense in Homer, even without a word like *οἶος*, cf. *φίλης ἀπὸ πατρίδος αἴης ἔσσεται*, Bk. 1. 203. In this use some modern editors write *ἄπο*.

193-230. *Mooring the ship, he goes with 12 men to the Cyclops' cave, which is described.*

194. *αὐτοῦ*, 'there,' cf. 96.

*πάρ*, cf. 178. The *ι* in *νῆι* is due to arsis; in 173 and elsewhere we find *νῆι*.

[*ἔρυσθαι*, pres. infin. without 'thematic' vowel (cf. 17,) from *ἔρυναι* or *εἶρυναι*, which in indic. only appears as imperf. *ἔρυσσο*, *εἶρυστο*, &c., the other forms coming from *ἐρύομαι* or *εἰρύομαι* with thematic vowel. The stem is *ἔρυν*, hence app. hiatus. No connection with *ἐρύω*, 99.]

196. *αἴγειον*, elsewhere in Homer *αἴγειος* is used. Cf. *χρύσειος* with *χρύσειος*, &c.

*οἶνοιο*, for *φοῖνοιο*, hence *μέλανός*, cf. 163. Gen. of contents, cf. 346.]

197. *Μάρων*, no doubt connected with *\*Ισ-μαρος* Maroneia, a town of the Cicones, was called after him. Various mythological accounts represent Maron himself or his father Euanthes as son of Dionysus.

198. [*ἱρός*, Epic and Ion. for *ιερεύς* as *ἱρός* for *ιερός*.]

*\*Ἀπόλλωνος*, the *ā* occurs only in the 4-syll. case-forms, when

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\* This use of *οἶδα*, referring to *temper* and *thoughts* rather than *knowledge* is common in Homer, cf. *οἳ οἱ φρεσὶν ἄφρια ἦδη*, Il. 5. 326, said of a *congenial* friend. For the apparent hiatus, cf. 28, 11.

in arsis; cf. 201, where  $\tilde{\alpha}$  occurs in thesis. This protection of the priest is a striking evidence of the religious feeling of Homer's age.

$\alpha\mu\phi\iota\beta\epsilon\beta\eta\kappa\epsilon$ , 'used to watch over,' implies that he had forsaken the city at its downfall, according to the common belief, cf. Aesch. Theb. 204, Verg. Aen. 2. 351. Homeric perfects being generally equivalent to presents, the plupf. is used like the impf. Cf.  $\chi\rho\acute{\upsilon}\sigma\eta\nu$   $\alpha\mu\phi\iota\beta\epsilon\beta\eta\kappa\alpha\varsigma$ , Il. 1. 37, (metaphor from bestriding a fallen friend for protection.)

199.  $\sigma\theta\eta\kappa\alpha$ , for  $\sigma\tilde{\upsilon}$   $\tilde{\epsilon}\nu\epsilon\kappa\alpha$ , 'because.' It also means 'wherefore,' and 'that,' in Homer.

$\pi\epsilon\rho\iota\sigma\chi\acute{o}\mu\epsilon\theta'$ , 'had protected him, 'fenced him round,' on occasion of the capture of Ismarus, 40-42.

200.  $\acute{\alpha}\lambda\acute{o}\mu\epsilon\nu\omicron\iota$ , 'with reverence.' The app. hiatus after this word may be explained by the digamma,  $\acute{\alpha}\omega\kappa\epsilon\iota$ , cf.  $\phi\acute{\omega}\iota\kappa\omicron\nu$ , 35.

201.  $\text{'}\Delta\pi\acute{o}\lambda\lambda\omega\nu\tilde{\sigma}\epsilon$ , the  $\tilde{o}$  probably explained by the arsis, affected too by the pause at the full stop.

[ $\pi\acute{o}\rho\omicron\nu$ , strong aor. from a stem  $\pi\omicron\rho$ , appearing also in the perf. impers.  $\pi\acute{\epsilon}\pi\rho\omega\tau\alpha\iota$ , 'it is fated,' originally 'it is given,' hence  $\eta$   $\pi\epsilon\pi\rho\omega\mu\acute{\epsilon}\nu\eta$  sc.  $\mu\omicron\iota\rho\alpha$ , 'fate.']

202.  $\tau\acute{\alpha}\lambda\alpha\nu\tau\alpha$ , most likely a variable weight in Homer's time, as no definite standard seems to have been then recognised. A talent was possibly about half the value of an ox, according to Merry.

203.  $\pi\alpha\nu\acute{\alpha}\rho\gamma\upsilon\rho\omicron\nu$ .  $\pi\alpha\nu$ - in composition is short before vowels, unless in arsis.

204.  $\omicron\iota\nu\omicron\nu$ , acc. after  $\delta\acute{\omega}\kappa\epsilon$ .

$\delta\upsilon\acute{\omega}\delta\epsilon\kappa\alpha$   $\pi\acute{\alpha}\sigma\iota\nu$ , 'full twelve,' like the modern expression 'all told.' Some explain it 'twelve in all,' like the later  $\omicron\iota$   $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ . Cf. Bk. 24. 60.

205.  $\acute{\alpha}\kappa\eta\rho\acute{\alpha}\sigma\iota\omicron\nu$  ( $\acute{\alpha}$ - $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$ ) 'unmingled,' equivalent to  $\acute{\alpha}\kappa\eta\rho\alpha\tau\omicron\varsigma$ . Cf. 106 for asyndeton.

$\omicron\tilde{\upsilon}\delta\tilde{\iota}$  . . .  $\alpha\tilde{\upsilon}\tau\acute{\omicron}\nu$ , parataxis, cf. 20.

206. [ $\eta\acute{\iota}\delta\epsilon\alpha$ , equiv. to  $\tilde{\eta}\delta\eta$ , 189. Some texts read  $\eta\acute{\epsilon}\iota\delta\eta$ .]

$\delta\mu\acute{\omega}\nu$ , from  $\delta\mu\acute{\omega}\varsigma$ , 'a man-servant;' the corresponding fem. form is  $\delta\mu\omega\acute{\eta}$  (root  $\delta\alpha\mu$  in  $\delta\alpha\mu\acute{\omega}\nu$ ) and we find  $\delta\mu\acute{\omega}\epsilon\varsigma$   $\kappa\alpha\iota$   $\delta\mu\omega\acute{\alpha}\iota$  in the Il.  $\alpha\mu\phi\iota\pi\acute{o}\delta\lambda\omega\nu$  is only used of female servants in Homer. For  $\acute{\epsilon}\nu\iota$   $\omicron\acute{\iota}\kappa\omega$  cf. 35.

208.  $\tau\acute{\omicron}\nu$   $\delta'$  . . .  $\omicron\iota\nu\omicron\nu$ , a frequent use of the article, called 'attributive,' when the noun only follows in an explanatory way, cf. 78 n. For app. hiatus, cf. 196.

$\delta\tau\epsilon$   $\pi\acute{\iota}\nu\omicron\iota\omicron\nu$ , 'whenever they drank.' The opt. in historical sequence, cf.  $\delta\varsigma$   $\tau\iota\varsigma$   $\phi\acute{\alpha}\gamma\omicron\iota$  (94)  $\delta\tau\epsilon$   $\iota\kappa\acute{\alpha}\nu\omicron\iota$  (333), is quite regular. These

'indefinite' sentences, as Mr. Sidgwick calls them, are classed by Goodwin as conditional relative sentences, § 62.

209. *ἐν*, &c., 'he filled one cup and poured it into 20 measures of water.' Probably the distributive use of *ἀνά*, though some take it with *χεῖν* by tmesis, *μέτρα* being thus object. The *ὁ* in *ὕδατος* is due to arsis. *ἀνά* is not elided because of *F*; with *φέκ-οσι* cf. Lat. *viginti*, and *εἰκοσόροιο*, 322.

210. [*χεῖν*, Epic aor. of *χέω*, *ἔχενα* for *ἔχεφα*, also *ἔχεα*, cf. 10.]

*ὀσμὴ*, later *ὄσμή*, cf. *ἄσμενοι*, 63 (root *ὀδ*, in *ὄζω*, *ὄδωδα*, Lat. *odor* and *oleo*, &c.). The hiatus after *ἡδεῖα* may perhaps be explained by the caesura.

211. *ἄν* . . . *ἦεν*, 'it was,' common use of *ἄν* with imperf. or aor. to denote a *customary* action, not conditional. [For *ἦεν* cf. 164]. Observe the imperf. which is the regular tense. *ὀδῶδει* is also an imperf. in sense. The aor. *χεῖν* is exceptional in an apodosis of this kind.

212. *τοῦ*, demonstrative, cf. 78. It goes with *ἐμπλήσας*, probably, being the regular case, though some join it with *ἄσκόν*, as gen. of contents, cf. *οἶνιο*, 196.

*ἐν*, strictly an adv. (118) but defined by the dat. *καρπύκῃ* following, cf. *ἐν δέ τε οἶνον κρητῆσιν κερώνωτο*, Bk. 20. 252.

*ῥια*, 'provisions,' *ἐφόδια* in later Gk. Here disyll. by synizesis of *ια*, but commonly trisyll., the *ι* being short, unless in arsis. Some write *ῥα* here.

213. [*δίστατο*, 4 syll., cf. 6. In Homer *οἶω* and *δίω* are the commonest forms of the pres. ind., *δίομαι* is often found, *οἶομαι* only once and the Attic *οἶμαι* never.]

*ἀγῆνωρ*, 'lordly,' from *ἄγω-άνήρ*, cf. *πεισῆνωρ*, *ἡγορέη*, &c., 89 n.

214. *ἀνδρ'*, subject of next verb.

*ἐπικείμενον*, 'wearing,' 'clothed in,' cf. *ἀναιδείην ἐπικείμενε*, Il. 1. 149, and *ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθείεν* Od. 3. 205; also Psalm 93. 1. [In *εἶμαι* (from *ἐννυμι*, stem *ῥεσ*) the initial letter is really *F*, cf. Lat. *vestio vestis*, hence *ἐπι(F)ειμένος*, never in Epic *ἐφειμένος*.]

*ἄλκην*, acc. because the verb takes double acc. in active.

216. *οὐδέ*, 'but . . . not,' cf. 230. So the Lat. *nec* for *nec tamen*.

217. *νομὸν κάτω*, 'anastrophe,' cf. 66, 17. This position of the prep. is also found in Tragedy. Distinguish *νομός*, 'pasture,' from *νόμος*, 'law.' Both are from *νέμ*, root of *νέμω*.

218. [*ἰθιγέμεσθα*, Epic impf. (*-σθα* = *-θα*) of *θιγέμαι*, old form of Attic *θεάομαι* (root *θα* in *θαῦμα*, &c.) cf. *εἰσοιχνέυσαι*, 120.] For app. hiatus cf. 159.

219. *ταροσί*, &c., 'the baskets were laden with cheeses.' Cf. *πλεκτοί τάλαροι*, 247; with *βρίθον* cf. *ἀποβρίξαντες*, 151.

*στέλνοντο*, &c., 'were crowded with.' Both verbs take the gen. on the analogy of words denoting *fulness*, but both are also used with instrumental dative, cf. 445 and Bk. 6. 159, *ἐίδνουσι βρίσας*.

220. *ἀρῶν*, from a hypothetical nom. sing. *ἀρήν* for *φαρήν*.

221. [*ἔρχατο*, also *ἔέρχατο*. 3rd per. plur. plupf. pass. of *ἔργω* or *ἔέργω* later *εἶργω*, root *ferg*] \*

*πρόγονοι* . . . *μέτασσαι*, 'the firstlings' (*πρό-γεν*) . . . 'the summer lambs,' lit. 'the middlings.' *μέτασσαι* from *μετά* as *περισσός* from *περί*, &c. The word only occurs here.

222. *ἔρσαι*, 'the younglings,' *ἔρση* or *ἔερση* for *ἔερση* properly 'dew.' By the same metaphor *δρόσος* is used for a lion's whelp, Aesch. Ag. 138.

[*ναῖον*, impf. of *ναίω* or *νάω* for *σναῖω*, conn. with *νέω* for *σνεῖω*. Some read *νάον* here.] The plur. verb is probably to be explained like *φύονται*, 109.

*ὄρος*, 'whey,' from *ὀρός* masc. *ὄρος* 'a mountain,' is neuter.

*ἄγγεα*, 'vessels,' includes the *γαυλοί* and *σκαφίδες*, 'milk pails,' and 'bowls,' cf. *πέισματος*, &c., 136.

223. *τετυγμένα*, cf. *ἐτέτυκτο* 190, supply *εὔ*, 'well-wrought.'

*τοῖς*, relative use of article, cf. 78 n.

*ἐνάμελγεν*, without augment, cf. *ἡμέλγε*, 238.

224. *πρώτισθ*, a kind of double superlative, *πρώτος* itself being really for *πρόατος* from *πρό*, cf. 62.

225. *τυρών*, part. gen. 'some of the cheeses,' cf. 93.

*αἰνυμένους*, sc. *ἡμᾶς*, 'that *we* should take, &c.'

226. *καρπαλίμως*, 'speedily,' from root *καρπ* or *κραπ*, whence also *κραιπνός*, for *κραπ-ινος* 'swift.'

227. *ἄλμυρόν*, adj. formed from *ἄλς*, 104. The Lat. *sal* shows that the aspirate represents a lost *σ*.

228. *ἦ τ' ἄν*, for *ἦ τοι ἄν*, cf. 13 n., 'truly it would have been far better.' *κέρδιον* 'more gainful,' conn. with *κέρδος*, &c. The sentence s parenthetical.

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\* The endings of perf. and plupf. pass. in *-αται -ατο*, for *-νται -ντο* always occur in Epic after consonants and *ι*, sometimes after *υ* and long hard vowels. Similarly with the opt. They are commonly used in Ionic, and occasionally in Attic. Cf. *εἶατο* (545) *ἀπολοίατο*, 54.

229. αὐτόν, the man himself.' No real hiatus at τε, cf. 11.

εἰ μοι, &c. 'if perchance,' or 'in case he might give.'\*

230. 'Yet after all he was not destined to be welcome to my comrades when he arrived.' Cf. 216.

ἐρατῆρός, conn. with ἐρατός, ἐράω, &c. The fut. infin. with μέλλω is as common as the pres. in Homer, cf. κινήσεσθαι, 477.

231-306. *The monster arrives with his flocks, and foiled by Odysseus in his questions about the ship, devours two of the men.*

231. [κῆαντες, Epic aor. of καίω, for κατ-ίω, root κατ or καν. κέας is found in Att. poetry, but the prose aor. is ἔκανσα. Cf. ἔκηα, 533. Most MSS. wrongly read κείαντες.]

ἐθύσαμεν, 'we offered' an offering, usually of meal, here of cheese.†

233. εἶος. Three forms appear in the common texts of Homer, ἔωσ, ἴως, and εἶος. The last two forms have no real authority, the best MSS. generally having ἔως, and Curtius maintains that where ἔως will not scan the true spelling is ἦος, standing for ἦ-φος or ἄ-φος (cf. Doric ἄς) by a transposition of quantity. Cf. note on δαείω, 280.

δμβριμον, also δβριμον, 'weighty,' from root βρι (151) the ο being prothetic.

234. ἀζαλέης, 'dry,' from ἄζη 'dryness,' &c., ἄζομαι, 'to dry.'

ἴνα οἱ, no hiatus, because the 3rd pers. pron. (properly reflexive)

\*This and similar passages, cf. εἴ τι πόροις (267), εἴ πως τισαίμην (317), εἰ . . . πέμψειας (349), εἰ . . . λάβοι (418) are commonly explained as indirect questions depending on σκοπῶν, πειρώμενος or some such word understood. But (1) the tense would then be future, acc. to rule, not aor. and (2) the similar clauses with αἶ κε and subj. cannot be explained as indirect questions, since such are never introduced by ἐάν, cf. θεοὺς ἐπιβώσομαι . . . αἶ κέ ποθι Ζεὺς δῶσι, Bk. 1. 378-9, and τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλῃσθα, Bk. 4. 322. These sentences are really conditional protases with apodotes suppressed or implied. Thus we might expand—'that I might see the man himself, and if he should give me hospitality, *might receive it*.' The sense is practically 'in the hope that,' and approaches that of final sentences, as τε . . . καὶ shows. The full construction occurs at 420-1 βούλευον ὅπως . . . γένοιτο, εἰ . . . εὐροίμην. A similar passage outside Homer is Aristoph. Av. 120. Cf. Goodwin § 53, N. 2.

† The offering was called θηλαί, and was burnt like the 'meat-offering,' Levit. 2. 1, 2. It was the regular preliminary to a meal in Homeric times, hence καὶ αὐτοὶ follows appropriately. In later Gk. θύειν meant 'to slaughter' a victim, and θυμῶν was used of the meal-offering. Cf. Il. 9. 219.



like the possessive (cf.  $\eta\varsigma$  28) originally began with the letters  $\sigma\phi$  cf. Lat. *su-i*, &c.\*

$\pi\omicron\tau\iota\delta\acute{\omicron}\rho\pi\iota\omicron\nu$ , for  $\pi\rho\omicron\sigma\delta\acute{\omicron}\rho\pi\iota\omicron\nu$ , cf.  $\pi\omicron\tau\iota$  289, and  $\pi\omicron\tau\iota\phi\omega\eta\eta\iota\varsigma$ , 456. 'To give him *light* for supper,' for he did not cook his food, cf. 248.

235.  $\epsilon\upsilon\tau\omicron\sigma\theta\epsilon\nu$ , most read  $\epsilon\kappa\tau\omicron\sigma\theta\epsilon\nu$ , which does not suit the sense. The Cyclops brings his load of wood, and throws it down *inside* the cave, then goes out and drives in his flocks, and finally closes the entrance.

$\epsilon\theta\eta\kappa\epsilon\nu$ , &c., 'he *made* a din.' This use of  $\tau\acute{\iota}\theta\eta\mu\iota$  like  $\pi\omicron\iota\acute{\epsilon}\omega$  is frequent in Homer, cf.  $\mu\upsilon\rho\iota$  'Αχαιοὶς ἄλγε' ἔθηκε, Il. 1. 2, and with double acc. ἀλλά μ' ἔφασκες . . . ἄλοχον θήσειν, Il. 19. 297. The conn. with Lat. *facio* helps to explain this ( $\phi\alpha = \theta\eta$ ).

236.  $\delta\acute{\epsilon}$  δάσαντες, cf.  $\theta\epsilon\omicron\upsilon\delta\eta\varsigma$ , 176 n.

[ἀπεισσύμεθ', variously explained as strong aor. mid. or plupf. mid. of ἀποσείναι, cf. ἐσσυμένως, (73) ἐξέσσυτο (373) ἔσσυο, 447]. The rhythm of 237 is peculiar.

238. [δσσ', Epic form of δσα, cf. τόσσην (234) and μέσσος for μέσος. The longer forms are etymologically the older, thus μέσσος represents  $\mu\epsilon\theta\text{-}j\omicron\varsigma$ , Lat. *med-ius*].

$\theta\acute{\upsilon}\rho\eta\phi\iota\nu$ , 'outside,' locative in sense.†

239.  $\epsilon\kappa\tau\omicron\theta\epsilon\nu$ , &c., 'outside the deep yard' is the natural meaning, but then what was the object of driving them home at all? Some propose to take αὐλή here as equivalent to σπέος (but cf. 182-186), others, with more probability, to take  $\epsilon\kappa\tau\omicron\theta\epsilon\nu$  separately, and αὐλῆς as (partitive) gen. of place. Some read  $\epsilon\upsilon\tau\omicron\theta\epsilon\nu$ , 'within,' both here and at 338, a very probable correction, as  $\epsilon\kappa\tau\omicron\sigma\theta\epsilon\nu$  is certainly wrong at 235. The yard is here called  $\beta\alpha\theta\epsilon\acute{\iota}\alpha$ , but at 185 ὑψηλή, see note on  $\beta\alpha\theta\acute{\upsilon}$  λήιον, 134.

\* Thus we have  $\kappa\alpha\acute{\iota}$  οἱ, 249, ἀτάρ οἱ, 360, ὅττι ἐ, 402, and even a short vowel lengthened by position in ἀπὸ ἔο, 398. εἰοῖ occurs as well as οἱ. In the plural forms σφεῖς σφε and σφι 48, the influence of the σ has hardened  $\phi$  into  $\phi$  as in the poss. pronouns σφός and σφέτερος. All the Epic forms of this pronoun should be studied.

† This  $-\phi\iota(\nu)$  represents an old suffix,  $-\delta\eta\iota$ , (appearing in the Lat. *ti-bi*, *si-bi*, *i-bi*, &c.) Its uses in Homer are three (1) the instrumental and comitative dative e.g. βίηφιν, 406. (2) the locative, as  $\theta\acute{\upsilon}\rho\eta\phi\iota\nu$ . (3) the gen. chiefly, but not solely, as representing the abl., usually with prep., e.g. ἐκ στήθεσφιν, Il. 2. 388. It is used either in sing. or plur., with or without a prep., but not with words denoting persons, exc.  $\theta\epsilon\omicron\phi\iota\nu$ . It is appended even to an adj., cf. κρατερήφι, 476.

240. *θυρεόν*, disyll. by synizesis, 'a doorstone,' conn. with *θύρα*. Polybius uses the word for a *shield*.

[*δείρας*, Epic weak aor. part. of *δείρω* (*ἀφερῶ*) Att. *αἰρω*].

241. *δύω καὶ εἴκοσ'*, a number frequently used in Homer's hyperboles, cf. Il. 15. 678, and 23. 264. Cf. 209 n.

242. *τετράκυκλοι*, the first two syllables must be scanned long. Many texts read *τεσσαράκυκλοι*, which removes the difficulty.

*οἰδῶς*, gen. of *οὔδας*, 135, conn. with *οὐδός* 'threshold,' (Att. *οἰδός*) and *οδός* 'road,' from root *ἐδ*, Skr. *sad*, 'to go.'

*ὀχλίσσειαν*, weak aor. opt. of *ὀχλίζω*, 'to heave,' conn. with *ὀχλέω*, from root *ἐχ* or *ῥεχ*, whence Lat. *veho*.

243. *ἡλίστατον*, 'hard,' 'rigid,' according to the most probable etym. which connects it with *ἄλιψ* 'a rock,' originally perhaps 'moistureless,' from which Plato's *ἀλίσταντες*, applied to 'the dead,' may be derived.\*

244. [*δης*, Epic acc. pl. for *δίας*.]

245. *κατὰ μοῖραν*, 'in order,' for *κατὰ* cf. 44.

*ἐμβρυον*, (*βρύω*) 'her young,' generally used of the young *unborn*. For *ὑπ'* . . . *ἦκεν* (tmesis) cf. Theocr. 9. 3, *μόσχωσ βωσὶν ὑφίντες*.

246. *θρέψας*, 'having curdled,' orig. 'thickened,' that being the earliest meaning of *τρέφω*. Fig-tree juice was used for rennet, cf. Il. 5. 902, sq.

247. 'He collected it together and deposited it in wicker baskets,' cf. *ταρσοί*, 219. The meanings of *ἀμάω* in act. and mid. differ so much (cf. *ἀμψεν*, 135), that some regard them as distinct verbs; but probably 'gathering' is the one fundamental notion. *ἐπαμήσατο* is used, Bk. 5. 482, in this sense. Curtius gives the root as *μα* (Lat. *me-īo*, &c., Eng. *'μου'*) taking the *u* as prothetic.

248. *ἔφρα εἰ*, &c., 'that he might have it to take and drink, and it might serve him for supper,' cf. 234. *πίνειν* is inf. of purpose, cf. Bk. 1. 262, *ἔφρα εἰ εἰη ἰούς χρίσθαι χαλκήρεας*.

250. *σπεῖσει πονησάμενος*, 'had busily performed, cf. *πασσάμεθ'*, 87 n. The main fact is expressed by *πονησάμενος*, and *σπεῖσει* is used much in the same way as *λαθεῖν*, *τυχεῖν*, and *φθάνειν* with part., though it may take acc., cf. Bk. 19. 137.

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\* Seiler and others explain it 'smooth,' from root *λιπ* in *λίπα*, *ἀλείφω*, &c., cf. *λίσ*, Bk. 12. 64, while Buttm. took it as 'precipitous,' connecting it with *ἀλιταίνω* and *βα* root of *βαίνω* (*ἡ ποιεῖ τινὰ ἀλιταίνειν τῆς βάσεως*).

τὰ δ' ἔργα, a double app. hiatus. For δ cf. 28, while *férgon* is proved by Germ. *Werk*, Eng. *work*, by forms like *ἔ-οργα*, and compounds like *ἀ-εργός*, *παν-ουργός* for *παν-έργος*. The verb *ἔρδω* or *ρέζω* is from same root. So 310, 343, cf. 295.

251. καὶ τότε, cf. 171, 59 n.

[*ἔρετο*, Epic and Ionic for *ἤρετο* impf. of *ἔρομαι* or *εἴρομαι*.]

252. These four lines are also addressed by Nestor to Telemachus Bk. 3. 71-74. Such questions were asked of strangers habitually and as a matter of course, cf. Thucyd. 1. 5.

ὕγρᾱ, 'watery,' conn. with Lat. *uv-idus* for *ugv-idus*, *umor*, &c., not with ὕδωρ.

[*κλυθεα*, and *-οι* occur in Hom. as pl. of *κλυεθος*.] *πλέω* in Homer is only trans. in this phrase.

253. ἦ . . . ἦ, direct double question, cf. 175 n.

κατὰ πρῆξιν, 'on some business,' 'trading enterprise.' The *ι* is due to arsis.

μαψιδίως, (*μάψ*), 'idly,' goes with οἷά τε ληιστῆρες.

[*ἀλλάλῃσθε*, Epic perf. of *ἀλάσμαι*, whence *ἀλόωνται* (254) cf. *ἀρόωσιν*, 108].

254. οἷά τε, equivalent to οἷα, 'like,' cf. *ὅς τε*, 187.

[*ὑπέρ*, Epic form of *ὑπέρ*, cf. *εἰν*, 392].

τοί, relative use of article, with *τε*, cf. 78 n.

255. *παρθέμενοι*, 'hazarding' their lives. Cf. *παρθέμενοι κεφαλᾶς*, Bk. 2. 237, and for the 'apocope' *ἀμβαίνειν*, 178 n.

256. ἡμῖν . . . *δαισάντων*, a similar irregularity occurs at 458, οἱ . . . *θεινομένου*. According to Merry, the gen. in these passages closely approaches the absolute use, which occurs (perhaps) at 390. It might also be taken as depending immediately on the noun e.g. *ἦτορ*. For *αὐτε* cf. 266 n.

[*κατεκλάσθη*, only part of *κατακλάω* found in Homer].

257. *βαρόν*, last syll. lengthened in arsis. See n. on *ἦπαρ*, 301.

258. καὶ ὤς, 'notwithstanding.' Observe the accent of *ὤς* in this combination. So also οὐδ' ὤς.

[*προσείπον*, cf. *ῥειπον*, 171].

259. [*ἀποπλαγχθέντες*, cf. *παρέπλαγξεν*, 81].

261. οἰκαδε, not elided, because of *j* in *ίεμενοι*, cf. note on *ἐφέηκε*, 38. Hiatus after *ίεμενοι* permitted by caesura, cf. 210.

ἄλλην ὁδόν, &c., 'by another path and other ways,' i.e. than the

right one. Some explain it as merely another form of the expression ἀλλυδεις ἄλλη (458) 'by various paths and ways.' The acc. of *motion along*. Possibly κέλυνθα in 252 is similar, and πλεῖτε intrans.

262. πον, 'I ween,' often used in *conjectures*.

[μητίσασθαι, only the fut. and weak aor. of μητίομαι are used, the pres. and imperf. being supplied by μητιάω.]

263. λαοί, 'men of war,' used here as it generally is in the Iliad. The commoner sense in the Odyssey is simply 'people,' without any reference to war.\*

εἰχόμεθ' εἶναι, 'we avow ourselves,' a very common phrase in Homer, cf. 519, 529. Synzesis in Ἀτρεΐδεω.

264. τοῦ, relative use; 'whose fame under heaven is nowadays the greatest.'

265. τόσσην γάρ. Acc. to later usage γάρ would be omitted—'So great a city did he sack utterly,' cf. τόσσον γάρ, 499.

[διέπερσε, cf. ἔπραθον, 40. Both strong and weak aor. of this verb are used in Epic].

266. δ' αὖτε, 'on the other hand,' in contrast with him.

κικανόμενοι, to be taken absolutely,—'lighting here, we came to these thy knees.' For the acc. cf. τὸν . . . ἱκάνοι (333) so 477, 507.

[γούνα, Epic. and poet. plur. of γόνυ (for γόννα, γόνφα). γούνατα is also used in Epic, Att. γόνατα.]

267. εἰ τι πόροις, for the ellipse cf. 229 and 349 n. αἶ κε with subj. is similarly used in Bk. 3. 92 τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα, &c.

[ξανθήιον, Epic form of ξείνιον (229) or ξένιον.]

καὶ ἄλλως, 'even otherwise,' i.e. give any other gift than the ξείνια, or special allowance to strangers.

268. δωτήνην, formed from δο, root of δίδωμι, by a suffix, like Lat. *dos*, *dot-is*, 'dowty.'

ἡ τε, &c., 'as is the due of strangers,' (B. L.) So ἡ θέμις ἀνθρώπων πέλει Il. 9. 134. More usually θέμις occurs with dat. of the person, cf. Bk. 14. 56, or without person, cf. ἡ θέμις ἐστὶ Bk. 3. 45. ἡ refers both to ξειν. and δωτ. but is probably attracted to gender and number of the pred. θέμις.†

\* The most probable etym. is Bernhardt's, who makes the original form κλαφοί from κλύω, (whence also κλέος for κλεφος, 264) equiv. to Lat. *clientes*, 'retainers,' and the very frequent Epic use of the plural is well explained by this.

† This construction is even commoner in Lat. than in Gk. Mayor

269. [αἰδέο, Epic contr. for αἰδέο, Attic αἰδοῦ. Cf. εἵχεο 412.]

[αἰμέν, Epic for ἔσμέν. Cf. εἰς (also ἔσσι) for εἶ, 273.]

270. For the 3 spondee ending cf. 78.

271. ξένιος, 'the stranger's god.' Strangers are 'reverend,' αἰδοῖοι, as such, whatever their personal characters.

ὀπηθεῖ, 'accompanies.' ὀπηδός 'companion,' Att. ἀπαδός conn. with ὀπάζω ὀπάων, is from a verbal stem ὀπα-, formed from root ἐπ-, 121.

272. ἐφάμην. The act and mid. of φημί are used indifferently in Epic. Cf. φάσθαι, 504.

273. [ἐλήλυθας, Epic for ἐληλυθας.]\*

274. ὅς . . . κέλευ, 'who dost bid me.' A Roman could say *qui iubet* (*causal* subj.) [κέλει is for κέλεσαι, Att. κέλει, pres. indic. cf. μαίνεαι, 350.]

[δεδίδμεν, infin. of perf. δεῖδια, Att. δέδια, (δεῖδω cf. 176) formed by adding term. -μεν for -μεναι to stem δειδι, as ἔστα-μεν from shorter stem of ἔστηκα.]

[ἀλεύσθαι, also ἀλεύασθαι, (f) cf. ἀλεύαμενος (277) with indic. ἠλεύαστο, a non-sigmatic weak aor. like ἔχενα, 210, ἔκηα, 231. The pres. is ἀλέομαι or ἀλεύομαι.]

275. Δύς, gen. with ἀλέγειν, as in 115.

276. ἐπεὶ ἦ, often written incorrectly ἐπειή.

The Cyclops' prayer in 528-535 and the remarks of the other Cyclopes, 410-12, show that this is only braggadocio.

277. [πεφιδόμην, Epic redupl. aor. opt. from φείδομαι.]

278. [σεῦ, also σέο, σείο, σέθεν, Epic contraction for σοῦ, cf. ἐμεῦ μευ, 20.]

279. 'But tell me where thou didst moor thy well-built ship on coming here.' Cf. εἶσω πάντες ἔχον νέας Bk. 10. 91. For accent of εἶψ' (εἰπέ) cf. λεύκ', 77 n. and for absence of f cf. 452 n.

compares τοῦτο πηγή καὶ ἀρχὴ κινήσεως Plat. Phaedr. 245 E. with Cic.'s translation, *hic fons, hoc principium est movendi*, Tusc. 1. 53 (ch. 23.)

\*In this peculiar form the auxiliary *v* of the secondary stem *ἐλ-υθ* is organically lengthened (or intensified) like a radical vowel, the 2nd or intermediate stage appearing in fut. *ἐλεύ-σομαι* (as root *πνν* is raised to *πνευ* in *πνεῦμα*, and *σπευδω* to *σπονδή*, cf. *δοῖδου* 3 n.) The root of *ἐρχομαι* (for *ἐρ-σκομαι*) is *ἐρ* alternating with *ἐλ*, whence *ἐλυθ* is formed.

280. ἦ . . . ἦ, cf. 175 n.

[*θαλάω*, Epic subj. of strong aor. pass. *ἐθάην*, from root *δα*, whence the causative *δι-δά-σχω*. Cf. *θείω* for *θῶ*.]\*

281. ἐπὶ δ', &c. 'But he deceived not me, experienced as I was.' Mayor well explains *εἰδ.* *πολλά* as 'knowledge of the world,' comparing *Odysseus's* words, *Il.* 19. 219, 'I was born before thee and know more.'

282. *εὐψόβρον*, 'back,' from *ψ* (314) and *ὄρ* (*ὄρνημι*) or *ἐρ* (273), root of *ἐρχομαι* and Lat. *erro*. Cf. *παλιν-ορσος*.

283. *νά*, monosyll. by synizesis. Cf. *κρέα*, 347.

[*κατέαξε*, weak aor. of *κατάγνυμι*, root *ῥαγ*, Skr. *dhang*. Cf. *ἐφέτηκεν*, 38. *ῥξε* is only once found in Homer.]\*

284. [*ἔμης*, from *ὑμός*, an Epic. equiv. for *ὑμέτερος*.]

*πέρασι*, 'borders,' from *πείρα*, conn. with *πέρα*.

285. *ἐκ πόντου*, may be taken with the verb, 'carried it thither from the sea,' or with *ἀνεμος* 'a wind from the sea bore away the wreck,' as Mayor takes it, cf. *πλημυρίς ἐκ πόντοιο*, 486.

[*ἔνεγκεν*, Att. *ἤνεγκεν*, differs from the aorists in *-κα* (cf. 38) because *κ* is part of the root *ἐνεγκ-*. It is an aor. in *-α* like *εἶπα* or *εἵπα*, both having forms in *-ον*.]

286. *τοιςδε*, hiatus, cf. *ἡδεῖα*, 210.

*αιπὸν* 'sudden,' 'utter,' of material things 'steep.'

288. *δ γα*, the subject repeated from *δ δέ* with emphasis to mark the contrast between the two acts, so at 554.

*ἐπὶ . . . ἱαλλε*, tmesis, so *σὺν . . . μάρψας*, 289, *ἐκ . . . ῥέε* 290, *διὰ . . . ταμών*, 291.

289. *ὥς τε*, equiv. to *ὥς* alone, as *ὁ τε* or *ὅς τε* to *ὅς* (187), *οἷά τε* to *οἷα* (254), &c. Cf. 292.

[*ποτί*, Epic for *πρός*, cf. *ἐνί*, 11.]

290. *χαμάδις*, 'to the earth,' an adv. from the stem *χᾱμα*, seen in *χαμαί* and *χθαμαλός* cf. 25 n. The ending *-δις* implying *direction*, occurs also in *ἀλλυδῖς*, cf. 261 n. *χαμᾶζε* is also found.

\* Curtius says the correct form is probably *δαῶω*. A plur. form *δαῶμεν* occurs *Il.* 2. 299. The subj. in *-εω* occurs in Epic verbs like *τίθημι*, with stems ending in *ε*.

† Curtius considers this root and *ῥαγ* (*ῥήγνυμι*) to be the only instances in which an original *φ* or *δλ*, which is proved by the kindred languages, has been weakened to *ῥ*, cf. note on *ἀπορήξας*, 481.

291. *μελείστί*, 'limb by limb' *i.e.* 'piecemeal.' Curtius explains this form as the locative of an obsolete noun-stem. In MSS. and old editions *διαμελείστί* was written as one word. For *διὰ* cf. 44.

*ὀπλίσσατο*, 'he made ready, from *ὀπλίζειν*, cf. 39 n. Conn. with *ὄπλον*. Most edd. have *ὥπλ.*, but Aristarchus the great Alexandrian critic read *ὀπλίσσατο*.

292. *ὀρεσίτροφος*, cf. *ὀρεσκῶς* (155) the latter compound being formed (in the usual way) from the pure stem *ὄρε*, the former from a particular case-form, here the dat. plur. Cf. *οὐδενόσ-ωρος*, *δουρι-άλωτος*, &c. (called 'improper' compounds).

293. *ἐγκατα*, 'the inwards,' *i.e.* both greater and smaller intestines. No sing. in use. Etym. doubtful, perhaps from *ἐν* and *κάς*, an old word for 'skin.' The acc. depends of course on *ἥσθι*, since *οὐδ' ἀπ.* is parenthetical. Mayor compares *ὡς μένεν* . . . (*οὐδ' ὑπεχώρει*) *Αἰνείαν*, Il. 13. 476.

*τῷ*, before *σ*, probably to be explained like the lengthening before liquids, cf. 44 n, 39 n, 299 (*κατῷ*).

The Laestrygones too are described by Homer as cannibals, Bk. 10. 116, 124.

294. *ἀνσυχέθωμεν*, 'we held up,' cf. 527. [A peculiar aor. form of *ἀν-έχω*, infin. *σχεθίειν* from a strengthened stem *σχεθ*, parallel to the pres. forms in *-θω*, *e.g.* *θαλέθω* (*θάλλω*) *ἀμυνάθω* (*ἀμύνω*).]

295. *σχέτλια*, app. hiatus, cf. 250. For *ὀρώωντες* cf. 129.

*ἀμηχανή*, &c., 'we were at our wits' end' (B.L.) *ἀμηχ.* implies both 'perplexity' and helplessness.'

296. *μεγάλην* . . . *νηδύν*, 'his vast maw.'

297. *κρῆ*, cf. *κρέατα*, 162 n. For *ἔδω* cf. 75.

*ἐπ'* . . . *πίνων*, 'drinking thereto,' the usual word for drinking after a meal.

*ἄκρατον*, Epic for *ἀκρατον* (*κεράννυμ*, cf. 9).

298. *ταυνοσάμενος*, 'extending himself,' [*τανύω* Epic for *τείνω*, cf. *τετάνυσται*, 116].

*διὰ μῆλων*, either simply 'among his sheep,' or as Merry explains, 'along the whole length of the flock' (unbroken extension).

300. *ἴσσον*, adv. compar. of *ἄγχι* 'near.' The root is *ἀχ* or *ἀγγ*, and *ἴσσον* (for *ἄχιον*) is formed from the shorter, *ἄγγι* from the longer (nasalized) form.

*ἔξέ*, for app. hiatus cf. *ἐρύσσας*, 99 n.

301. [*οὐτάμεναι*, strong aor. infin. from *οὐτάω* (also *οὐ άζω*). *οὐτα* occurs as 3rd per. sing. indic].

80., &c., 'where the midriff holds (enfolds) the liver.' Seiler explains *ἐχουσι* 'supports.'

*ἦπαρ*, (full stem *ἦπαρ*, ρ being lost in other cases) is shown by Lat. *jecur*, Skr. *jakṛt*, to be a case of labialism, cf. *ἐνίσπω*, 37 n.\*

302. *χείρ*, &c., 'feeling for the place with my hand.' Some explain 'grasping the sword, &c.' For accent of *χείρ* cf. *λείκ'*, 77 n., and for the elision *εἴρεσθ'*, 13 n.

[*ἐπιμασσόμενος*, weak aor. part. of *ἐπιμαίομαι*, 441. The *ος* is accounted for by the caesura and stop].

*ἕτερος* . . . *θυμός*, 'my second thought.'

303. *αὐτοῦ*, 'on the spot,' cf. 194.

[*ἄμμες*, Epic and Aeolic for *ἡμεῖς*. Again at 321. The acc. *ἄμμε* occurs 404. A dat. *ἄμμι* is also found.]

*διεθρον*, cognate acc.

304. *δυνάμεσθα*. cf. *ἐθεύμεσθα*, 218. Imperf. because a *continuous state* of inability.

*θυράων*, gen. of remotion (ablative gen.) Cf. *σηκῶν* (227), *ἄντρον*, 312.

305. *προσέθηκεν*, 'he *had* set there,' cf. *πασσάμεθ*, 87 n.

307-344. *Next day four more are similarly devoured, and Odysseus plans revenge.*

308. *κλυτά*, 'goodly,' 'famous,' from root *κλυ*, whence *κλύω*, *κλέος* (for *κλέφος*) Lat. *clueo*, &c. cf. 263 n. Some translate 'noisy.'

311. *σὺν δ'* cf. 289, and for *δέ* in apodosis cf. 57 n. 182.

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\* The explanation of labialism is that a 'parasitic' *f* or *v*, arising after a *κ* or *γ* transformed those letters into *π* or *β* and then disappeared, or, as Curtius expresses it: 'The labial spirant *v* affected a preceding *k* or *g* in such a way that these letters fled from the throat to the lips, but on becoming *pv* and *bv* they expelled the spirants themselves, and simple *p* and *b* were left.' Frequently Latin shows us the first stage of this change, *i.e.* the combination *qu* or *gu* for *k*. Thus root *ak* becomes *equ-us*, Gk. *ἵππ-ος*, (by-form *ἱκκος*). Other examples of labialism occurring in this book are *ἔειπον*, root *ἔειπ*, Lat. *vox*, *voc-o*; *ἐνίσπω*, root *ἐπ*, *σπεν*, Lat. *in-sece*; *ἔπομαι*, root *ἐπ*, *σπεν*, Lat. *sequ-or*; *λείπω*, root *λιπ*, Lat. *lingu-o*; *πέμπτος*, Lat. *quintus*; *ὀπωπή*, *δμμα*, &c., root *ὀπ*, Lat. *oc-ulus*; *τρέπω*, root *τρεπ*, Lat. *torqu-eo*; *βαρύς*, Lat. *gravis* for *garv-is*. Those words only are mentioned which have undoubted Latin equivalents with the guttural; many more can be proved from Sanskrit and other languages.



δὴ αὖτε, 2 syll. This kind of synizesis (between two words) is called 'synecphoresis' (συνεκφώνησις) so μὴ οὐ frequently form one syll. in Tragedy.

312. ἀντρον, hiatus at caesura cf. 210, 261, 300.

313. [ῥηδίως, Epic and Ion. for ῥαδίως. The suffix διο-ς has arisen probably from ῥο-ς, the δ being parasitic, and the true stem is ῥήν- or ρα- as is shown by the comp. and superl. of the adj. ῥήτερος, ῥήτατος, or ῥήστος, Att. ῥῶν, ῥῆστος.]

314. ὥς εἰ τε, &c., 'as if he set the lid on a quiver,' cf. ὥς τε 289 n. ὥς εἰ occurs again with the opt. Bk. 10. 416, ὥς εἰ πατριδ' ἰκοίαιτο, and 420, ὥς εἴ τ' εἰς ἰθάκην ἀφικοίμεθα. It does not seem necessary to supply *tis* with some editors.\*

315. πολλῇ δὲ ῥοῖφ variously rendered, 'with frequent whistle' (Merry), and 'with loud whoop' (B. L.) The call is represented in Eur. Cycl. 49 by ψίττα (ψύττα), and in Theocr. 4. 46 by σίττα.

πρὸς ὄρος, 'towards the hill,' cf. βαρέην, 67.

316. λιπόμην, sometimes used passively in Homer, cf. πολλοὶ δὲ λίποντο, 'many were left,' Bk. 4. 495. Similarly ἐσχόμην.

βυσσοδομεῖν, 'inventing in the depths of my heart,' lit. 'building in the depth' (βυσσός-δέμω). Only used in Od., always in bad sense, cf. 4. 676, 8. 273.

317. τισαίμην sc. νυν. 'I might requite him' (τίνω) cf. 479, and for the constr. of εἰ, the note on εἰ μοι, &c., 229.

319. 'now there lay a great club of the Cyclops by a sheep-pen.' γάρ does not here introduce a *reason* as usual, but an explanatory clause, cf. 425 where the same formula is followed by such a clause without γάρ. The main sentence does not begin till 325. Line 432 is quite similar.

ῥόπαλον, from root ῥεπ or ῥεπ in ῥέπω &c. (Lat. *repens*) so that μέγα is regular, cf. note on ἀπορήξας, 481.

320. εἰαίνων, at 382 εἰάινων. Cf. αἴγας (196) and αἴγειος, ἀθέμιστος (106) and ἀθεμίσιος 189.

ἔκταμεν (ἐξέταμεν) 'he *had* cut,' cf. 87 n.

321. αἰανθίν, 'when seasoned,' αἰαίνω from αἶω.

τὸ μέν, observe the recurrence of the particle, as the same object is referred to. So at 325 τοῦ μέν.

\*ὥς εἰ is used also with the subj. and part. in the Iliad, and sometimes with a subst. cf. νέες ὠκείαι ὥς εἰ πτερὸν ἡὲ νόημα, Od. 7. 36.

[*ἑίσκομεν*, also *ἤίσκομεν* impf. of *εἶσκα* or *ἴσκα*, for *ῥεῖσκα* from root *ik* or *hk*, whence *ἐφίκε*, 190.] Translate 'we likened it in size to the mast of a dark twenty-oared vessel.'

322. *ὅσον θ'*, &c., a brachylogy for *τόσον εἶναι ὅσος τέ ἐστιν ἰστός*. The accusatives are due to attraction. Cf. 325, *ὅσον τ' ὀργυιαν*. Mayor compares the Attic *οἶψ σοι ἀνδρὶ* &c.

*ἑικοσόροιο*, the initial *ε* is an evidence of *F* cf. *ἀπὸ εἴκοσι*, 209 and *αἰέετο*, 56 n. The syll. *-or-* presents the root *ér* (in *ἐρέσσω*, cf. 33 n. and 55 n.)

323. *φορτίδος*, (*φέρω*) 'a ship of *burden*.'

[*ἐκπέρει*, cf. *περώσει*, 129. This is also a case of assimilation, but it is 'forward' instead of 'backward,' the *a* assimilating the following *ε*, according to rule; in *περώσει* the *a* is assimilated by the *ω*. Similarly *εἰσοράσθαι* for *-άεσθαι*, 324.]

324. *μήκος* . . . *πάχος*, acc. of reference, cf. *αὐδὴν*, 4. The subject of *ἔην* is *ρόπαλον*. *εἶσορ*, an infin. mid., used as acc. by 'synecdoche' with the adj., to show in what respect the adj. is applicable to its subject; cf. Goodwin, § 93, 2.

325. *ὅσον τ' ὀργυιαν*, attraction &c., cf. 322. *ὀργυια* syncopated from *ὀρόγυια* (*ὀρέγω*, 'to stretch') was the length of a 'stretch' with the arms extended, so a 'fathom.'

326. *ἀποξύναι*, (*ἄξυνω*, *ἄξυνς*) to 'fine it down' (B.L.) Buttmann emended *ἀπο-ξῦσαι* 'to smooth,' because Odysseus says in 327 that he himself sharpened it. But the use of *ἐξαποξύνας* in Eur. Cycl. 456, strongly confirms *ἀποξύναι*.

327. *ἔγὼ δ' ἠθόωσα*, 'while I sharpened.' *θόωω* seems to be conn. with *θοός*, which is applied to islands, Od. 15. 299, and explained *ὀξεῖαι*, 'pointed.' Possibly it is not from the same root as *θοός* 'swift' (*θείω*).

328. *ἐπυράκτεον*, (*πῦρ*, *πυράζω*) either 'made it glow,' or 'hardened it.' Probably not conn. with *ἄγω*.

*κῆλερ*, 'burning' (*καίω*, root *καφ*) always disyll. by synizesis in Homer.

330. 'which was scattered in exceeding great abundance down through the cave' or 'in the depths of the cave,' a rather uncommon use of *κατά* with gen. Cf. Bk. 12. 93.

[*κῆχυντο*, this short form of stem *χυν-* appears also in the adj. *χυντός*, &c. Cf. *ἐγγχείη*, 10].

*μεγάλ'*, adverbial neut. pl., cf. *μέγα*, 44. It is almost always applied to *sound* in Homer, hence Ahrens emended *σπεῖος* . . . *μέγα*.

*ἤλιθα*, conn. with *ἄλς*. With *μεγάλα* it intensifies *πολλή*.

331. πεπαλάσθαι, 'to cast,' perf. mid. belonging in sense to πάλλασθαι (not found). Cf. κλήρω νῦν πεπαλάσθαι, Il. 7. 171. This reading is due to Aristarchus; the MSS. have πεπαλάχθαι, but παλάσσω 'to sprinkle' could not bear the sense required.

332. ὅς τις τολμήσειεν, &c. In spite of the app. irregularity in the tense, this seems to be fixed as a dependent question by the very similar passage, Il. 3. 317, κλήρους πάλλον . . . ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος. The opt. in the indirect question represents the subj. in the direct, and thus the aor. is accounted for. The actual question was τίς τολμήσῃ, (*deliberative* subj.)\*

ἐμολ σὺν. This position of a monosyll. prep. is not found in Attic. Cf. χειρῶν ἐξ, 512.

333. τριῖναι, &c., 'to turn it about in his eye.' Mayor remarks that in art Polyphemus is variously depicted with one, two, or three eyes, but in Homer he has but one.

τόν, demonstrative, cf. 78 n. So οἷ (334) τοῖσιν (335) but τοῦς relative. For the acc. cf. 266 n.

ἱκάνοι. For the opt. cf. πίνουσι, 208 n. The primary sequence would be τίς τολμήσῃ . . . ὅταν ἱκάνῃ.

334. ἄν κε, these equiv. particles occur together six times in Homer, cf. ὅφρ' ἄν μὲν κ' ἀγροῦς ἴομεν, Bk. 6. 259. ἄν . . . ἄν frequently occurs in Attic, but never in Homer. 'Those men were drawn whom I myself (καὶ . . . αὐτός) should have wished to choose.'

335. τέσσαρες, a clear case of 'dentalism,' as Curtius calls the change of an original guttural into a dental. The Skr. *catvaras*, Lat. *quattuor*, leave no doubt that *k* was the original sound.†

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\* Similarly in Thucyd. I. 25, ἐπῆροντο εἰ παραδοίεν would naturally be translated 'they asked whether they *had surrendered*' (if the subjects of the two verbs were different) but the context shows it is 'whether they should surrender,' the direct question being παραδόμεν; cf. κλήρω νῦν πεπαλάσθαι διαπερές, ὅς κε λάχῃσιν, 'whoever is drawn,' Il. 7. 171, a passage which suggests another possible, but very improbable explanation of the text. Cf. Goodwin, § 71.

† In the form πίνουρες, which also occurs in Homer, the Umbrian *petur*, and our 'four,' labialism has taken place. The explanation of dentalism is similar to that of labialism (301 n.) A parasitic *j* arose after the guttural, transforming it first into a 'palatal' and then into a dental, and finally disappearing. In the case of the particle τε which is clearly identical with Skr. *ka*, Lat. *que*, Curtius gives the steps as κε, κje, τje, τε. Thus τ arises from κ, and δ but

**λέγων.** 'I counted myself,' strong aor. mid. without 'thematic' vowel, cf. inf. -λέχθαι, part. λέγμενος. This λέγω has both meanings of 'lay,' and 'count,' 'choose,' even in the same forms, thus λέκτο 'he counted,' in Bk. 4. 451, but 'he lay' in 5. 487. For μετά cf. 346 n.

336. ἑσπέριος, 'at evening'; for use of adj. cf. 452, ἡέριοι (52), τεταρταῖος ἦλθεν, 'he came on the fourth day.' &c. The Lat. *vesper* proves F at the beginning of this word.

338. ἔκτοθεν αἰλῆς, cf. 239 n. The same difficulty reappears here, and some editors read ἔντοθεν. For πάντα μάλα, cf. 238.

339. 'either from some presage, or even a god so bade him.' Note the change from part. to indic. τι is not elided, cf. τι οὖν in Tragedy.

340=240. 341-344=244-245, 310-311.

345-397. *At night he intoxicates the Cyclops with strong wine and bores out his eye with a red-hot stake.*

346. κισσοῦβιον, 'an ivy-bowl,' either made of ivy wood or adorned with an ivy wreath in carving. Cf. σκύφος κισσοῦ, Eur. Cycl. 383. The word is used of a mixing bowl in Bk. 14. 78, and 16. 52, and of a drinking-cup in Theocr. 1. 27. In a modern Gk. dialect κισσοῦβι means a milk-bowl.

μετὰ χερσίν, 'in my hands,' lit. 'between.'\*

For μέλανος, cf. 196, and πτε οἶνον, 347.

347. τη, 'take,' always followed by another imperat. without conj. It is from the root τα or ταν, occurring in τείνω, &c. Lat. *tendo* and *teneo*. The plural τῆτε never occurs in Epic.

far more frequently ζ, i.e. δσ, from γ. (This latter change is sometimes called 'zetacism.') Other examples occurring in this book are the interrog. and indef. pronouns τις, Skr. -*kis*, Lat. *quis*; πέντε (cf. πέμπτος in note on 301) the τ of which has arisen from *k*, cf. Skr. *pañcan*, Lat. *quinque*; τῶ and τῖνω are also from a root *k*i, appearing in Skr. &c., but in this case there is no certain equiv. in Latin. ζ appears in ἄζομαι for ἀγχομαι, ῥέζω for ῥεγγῶ from root *ker*γ meta-thesised, while in ἔρδω from same root the *j* has quite fallen out and left δ alone. Cf. θερμαίνωτο, 376 n.

\* μετὰ with gen. never occurs in Homer; with dat. it means 'between' or 'among,' cf. μετὰ τοῖσιν 'among them,' 335, πύματον μετὰ, &c., 'last among,' i.e. 'last of,' 369.

φάγες, here and in 352, *ἔρεξας*, we should naturally expect the perf. rather than aor. — 'thou *hast* eaten' — '*hast* done.'\*

καί, mon osyll. by synizesis, cf. 162 n.

348. *ἐκεκίδα*, virtually imperf., cf. *δράρει*, 69. *νῆς*, monosyll. 'what kind of drink this was which our ship held.'

349. *λοιβήν*, probably means a libation to be poured out to the Cyclops as to a god, *σοί* being emphatic, though some explain it of the customary libation in honour of a departing guest, cf. Bk. 13. 50-52.

εἰ μ' . . . , *πέμψας*, 'if perchance thou wouldst send me, &c.' Cf note on εἰ μοι . . . *δοίη*, 229. Ameis describes these as 'sentences of *wish*,' their meaning being doubtless similar, but the analogy of the subj. with *αἴ κε*, pointed out at 229, shows that they are quite distinct from the true opt. of wish, with *εἴθε* or *εἰ γάρ*, which occurs at 523.

350. *σὺ δέ*, &c. 'thy madness is *now* (-*ετι*) past bearing' (*ἀν-ἐκτός* from *ἔχω*).

352. *ἀνθρώπων πολλών* [Epic gen. pl. of *πολύς*] 'of the many men there are.'

[*ἔρεξας*, weak aor. of *ρέζω*, for *ῥερχώ*, stem *ῥεγ* for *ῥεργ*, cf. *ῥεργα*, 250, and the collateral form *ἔρδω* (*ῥέρδω*, for *ῥεργ-ῖω*). For the tense cf. 347.]

353. [*ἔδακτο*, 3rd per. of *ἐδέγμην* (513) a strong aor. without thematic vowel from *δέχομαι*, cf. *ἐλέγμην*, 335.]

[*ἦσατο*, weak aor. mid. of *ἦδομαι*, only found here. *ἦδομαι* does not occur again in Homer.] For etym. cf. *δομενοί*, 63.

354. *ποτόν*, cf. *ποτήτος*, 87 n. [*αὖτις* Epic for *αὐδής*.]

355. *δός μοι*, &c., 'give it me again of thy grace,' (B.L.)

[*τόν*, Epic for *τόν* as *τοί* for *σοί*, 14 n.]

*σθνομα*, Epic and Ion. for *σθνομο*, not elided before *φειπέ*, cf. *ῥεῖπον*, 171. This fuller form is a trace of an original *δ-γνο-μα* (prothetic *o*) since the compounds of Lat. *nomen*, as *co-gnomēn*, &c., prove an initial *g*, and a connection with root *γνω* (*γι-γνώ-σκω*, *gno-sco*, &c.)

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\* This use in primary sequence is parallel to that noticed on 87, where *πασάμεθα* is 'we *had* tasted' (historical sequence.) Cf. also *σπεύσει* (250, 310, 343), *ἐμπλήσατο* (296), &c. It occurs not only after the temporal particle *ἐπεί*, as in these cases, but even after the relative, cf. *ὃν προσέθηκεν* (305). The action is simply referred to the past without more exact specification; usually it is one *just completed*.

356. ὅ κε, &c., 'whereat thou mayest rejoice,' a relative clause expressing purpose. Cf. *φάρμαχ' ἃ κεν παύσῃσι μελαινάων ὀδυνάων*, Il. 4. 191. As far as form goes, it might also be a conditional rel. clause, but the sense, 'what boon soever thou delightest in,' would not suit, as the Cyclops does not give Odysseus his *choice* of a boon. Nitsch approves of the less supported reading *χαίροις*, perhaps making the sentence an apodosis.

357. *ἑδωρος* (*ζειαί-δωρέομαι*), 'corn-giving.'

*ἄρουρα* (*ἀρώω*), 'the field,' so 'the earth.'

358 = 111.

359. τῷδ', referring vaguely to *οἶνος*, since *ἀπορώξ* is also masc. Merry compares τὸ μὲν οὖ ποτ' ἐρωεῖ, Bk. 12. 75, where τὸ refers back to *νεφέλη*.

*ἀμβροσίης*, 'ambrosia,' lit. 'immortal (food).' This and the conn. words *ἀμβροτος*, &c., retain the *μ* which has been lost in *βροτός*, for *μροτος*, the *β* being auxiliary like *δ* in *ἀνδρός*.\*

*ἀπορώξ*, (cf. *συνεχές*, 74) usually written *ἀπορρώξ* from *ἀπο-ρήγνυμι*, (481) an 'off-set' or 'arm' of a river, cf. Bk. 10. 514, so here 'a rill' (B.L.) or 'sample.'

360. *ἀτᾶρ*, cf. *οἱ*, 234 n. Here *οἱ* should regularly be short before *αὐτίς*, being in thesis. *φοῖνον* as usual, cf. 373-4.

361. *ἔδωκα φέρων*, 'I bore and gave it.'

*ἀφραδίησιν* (*φράζω*) 'in his folly,' dat. of *manner* or *circumstance*. Cf. *ἀνδρείησιν* Bk. 10. 231. The word is nearly always plural in Homer.

362. 'but when the wine had stolen round the Cyclops' senses' (Merry). *φρένας* is a limiting acc. of the part affected; the constr. with double acc. being a *σχῆμα καθ' ἕλγν καὶ μέρος*.

*περὶ* . . *ἤλυθεν*, tmesis, cf. Il. 10. 139.

364. *αὐτόρ*, coming with a question equiv. to 'well then.'

365. *ὥς περ ὑπέσθης*, 'as thou didst promise.'

366. *Οὔτις*. 'Noman,' a feigned name, the purpose of which appears at 408-410. To make it sound like a proper name, the acc. is formed *Οὔτιν*, not *Οὔτινα*.

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\* *μροστ* stands for *μροτ* by metathesis, cf. Lat. *mors*, *mort-is*, *mor-ior*, and the root is *μop* or *μεp*. Some explain the word as not a substantival fem. of adj. *ἀμβρόσιος* (494) but as an abstract subst. 'immortality.'

ὄνομα, the caesura and stop have to account both for the hiatus and the  $\bar{\alpha}$ . Cf. 302.

πύματον, caesura. The word is acc. to Curtius an Aeolism for ποσ-μα-τος, related to Lat. *post*, &c. For μετά, &c., cf. ἦς, 28 n., and μετὰ χερσίν, 346 n.

371. ἦ, impf. of ἡμί (which only occurs in Aristoph.) ἦν δ' ἐγώ and ἦ δ' ὅς are common in Attic. Lat. *aio* is connected.

ὑπτιος, 'on his back,' Lat. *sup-inus*, conn. with ὑπό, *sub*.

372. ἀποδοχμόςσας (δόχμιος), 'bending to one side.' Rendered by Verg. *cervicem inflexam posuit*, Aen. 3. 631.

καὶ δ . . . ἦρει, 'overcame him,' tmesis. Cf. ἀμβαίνειν, 178 n.

ὑπνος, for συν-νος, cf. Skr. *svap-nas*, Lat. *som-nus* for *somp-nus* (nasalised) also *sopor*, Old Eng. *swevene*, 'to dream.'

373. [φάρυγος, Epic gen. of φάρυγξ, for φάρυγγος.]

[ἔξιςσυτο, cf. 236 n. The shorter form σύτο makes it probable that ἔσσσυτο is really the aor. mid.]

374. δ δ', &c., explained by Merry as a 'paratactic' clause (20) giving the reason for what precedes, not as a mere repetition. We should expect γάρ in later Greek.

οἰνοβαρέων, [Epic for -έων,] verb formed from adj. οἰνο-βαρής.

375. τὸν μόχλον, cf. 78 n., τὴν νῆσον (146) and 378 n.

ὑπὸ σποδοῦ, in later Gk. the acc. would be used with a verb of motion, as here, the dat. with a verb of rest. But cf. Bk. 5. 346, ὑπὸ στέρνοιο τάνυσσαι.

376. θερμαίνοντο, the regular mood in hist. sequence.\*

For εἴως cf. εἶος 233 n. App. hiatus before ἔπεισσι, cf. ἔειπον, 171 n.

377. μοι, ethical dat. cf. 42 n.

ὑποδείσας, usually written υποδδείσας, for ὑποδφείσας, cf. θεουδής, 176 n.

[ἀναδύη, 'might steal away,' (B. L.) Epic strong aor. opt. of ἀναδύω.]†

\* θερμός and its cognates θέρος θέρομαι, &c., are the only certain instances of θ arising from an original gh (cf. note on τείσσαι, 335.) The orig. root *ghar* appears in Skr., but in Lat. has been transformed to *for*, in *formus* 'hot,' *fornus* and *fornax*. Cf. Gothic *varmjān*, whence our 'warm.' Cf. θεινομένου, 459 n.

† We should from analogy expect -δυ-ίη (cf. θε-ίη, δο-ίη, &c.) and so Thiersch reads, but the form occurs elsewhere, e.g. δύη, Bk. 18.

378. ὁ μοχλὸς θάινος, 'it, the stake of olive.' The position of ὁ, which would be impossible in Attic, shows that its use is attributive, cf. τὰ μῆλα ταναίποδα (464) and 78 n.

379. ἀψοσθαι, 'to take fire,' the pass. generally used in this sense. Cf. ἔδμεναι, 476 n.

διαφαίνετο, 'was beginning to glow,' 'growing red-hot,' lit. 'becoming transparent.' Both here and at 353, αἰνῶς simply means 'excessively.'

380. [ἐγών, Epic and Doric for ἐγώ, occurred also at 88, 98].

381. [ἐνέπνευσεν, 'breathed into us,' weak aor. of ἐμ-πνέω (πνέω) cf. ἐπλευσα from πλέω]. θάρσος, also θράσος by metathesis.

383. ἐγὼ δ', &c., 'while I raised aloft kept twirling it, as when a man bores ship timber with a drill, and the others below keep it turning with a strap which they hold at either end, while it ever runs on continually.' The simile only applies to the relative positions of Odysseus and his men (above and below), not their respective operations. The μοχλὸς of course had no strap. For ἀερθεῖς some texts have ἐρεισθεῖς 'pressing on it,' the reading of Aristarchus.

384. τρυπῶ, apparently opt. of τρυπάω (for τρυπάοι). But ὥς and ὥς ὅτε in similes are usually followed by the subj. (without ἂν) or indic. *not* the opt. in Homer. Cf. ὥς δ' ὅτ' ἀνήρ . . . βάπτῃ, 391. Hence Draco read τρυπᾷ and Ameis proposes τρυπῶν, supplying δινεῖ from δίνεον above.

385. τρυπάνῳ, a 'drill' or 'auger' requiring more than one to work it. τέρετρον was the name of a smaller instrument like a gimlet, Bk. 5. 246.

ὑποσσεύουσιν, observe the σσ. σείω appears to have begun with σφ originally, and this may account for the double letter, cf. the vulg. ὑποδδείσας, 377.

386. ἐκάτερθε, from ἐκάτερος, as ἐφύπερθεν from ἐπὶ-ὑπέρ.

387. ἐν ὀφθαλμῷ, goes of course with δινέομεν, 'we seized the fire-pointed stake and twirled it in his eye.'

388. περιέβρε, the doubling is not due to the fact that the augment should be here, cf. the part. καταβρέον, Il. 5. 870. It is explained by the root being originally σρν, cf. ἔβρυν, 398 n.

τόν, the stake—'the blood flowed about the hot stake.' Ameis and others read λόντα for ἐόντα.

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348; 20. 286, and ἐκ-δύμεν Il. 16. 99, where Hermann proposed -δυίμεν. Old editions read ἀναδύη. Cf. also φύη, Theocr. 15. 94, δαινύτο, Il. 24. 665.



389. 'And the heat singed his eyelids and brow all around as the eyeball was consuming, and its (αἱ) roots swelled to bursting in the flame.' ἀμφί adverbial.

εἶπεν, εἶω, αἶω, and Lat. *uro* (*us-si*. &c.) are from root *us*, cf. note on ἦω, 26.

390. γλήγης καυομένης is quoted as an instance of the true gen. abs. which rarely occurs in Homer, cf. Διὸς γε διδόντος, Bk. 1. 390 (Merry and Riddell's note), also 1. 404. It might however be a gen. depending on ἀντμή, which, except in its literal sense of 'breath,' is usually accompanied by πρὸς or some such word to define and explain it.

σφαραγεῖντο (cf. 128 n.) generally explained 'crackled,' but it seems best to preserve the same translation here and at 440.

391. χαλκός, 'a smith' generally, for he works in iron. The etymology of the word shows that copper (or bronze) was the earlier known and worked metal, as is clear from the far more frequent allusions to it, cf. χαλκῆρεσιν, 55. For ἦε σκέπαρνον cf. note on ὀλήεσσα, 24.

392. εἷν, cf. εἰνί (417), ὑπεῖρ (254).

βάπτει, hence βαφή was the technical term for the tempering of metals. For the mood cf. τρυφή, 384 n.

λάχοντα, 'hissing.' The α of μεγάλη is due to an initial *f*. Merry points out that where λάχω has its *i* lengthened by the augment, the *f* disappears, so δ' ἱαχε (395) μεγάλ' ἱαχε, Bk. 2. 428. The part. agrees with πέλεκυν only. For the use of μεγάλα cf. 330 n. μεγάλ' ἤπνευ, 399.

393. φαρμάσσων, 'tempering it,' properly, 'drugging,' 'treating with curative herbs,' from φάρμακον.

τὸ γάρ, sc. βάπτειν. Mayor explains αἶτε thus; "Iron is the strength of a man (Il. 3. 62); tempering *again* (in its turn) is the strength of iron." Ameis says it refers to the iron having been *first* placed in the fire. [αἶτε, weaker form of αἶτις (354), Epic for αὐθις].

394. σῆ', 'hissed,' a word evidently formed by 'onomatopoeia' from the syllable σι, cf. ᾤζω from ᾠ, γρύζω from γρυ, οἰμώζω from οῖμοι, 395.

395. σμαραλλόν, &c., 'he raised a loud and dreadful cry,' cognate acc. with φῶξεν.

396. δεῖ δεισαντες, cf. 236.

ἀντάρ δ, for accent of δ cf. τοί, 44 n.

397. ὀφθαλμοί, with ἐξέρυσε cf. ἀντρον ἐξήλασε, 312.

398-412. *Polyphemus appeals to the other Cyclopes, but deceived by the false name Οὔτις, they give no help.*

398. ἔβριψεν, conn. with ἔρπω, cf. ῥόπαλον, 319 n. περιῖρρε, 388 n.

ἀπὸ τοῦ, cf. ἵνα οἱ, 234 n, ὅτι ἐ, 402. χερσὶν may either be joined with ἀλῶν 'raging with his hands,' i.e. throwing them wildly about, as Mayor explains, or with ἔβριψεν, ἀλῶν being simply 'distracted.'

399. μιν ἀμφίς. Here ἀμφίς is a prep. with acc. (=ἀμφὶ) 'round about him,' cf. Ποσειδῆμον ἀμφίς, Bk. 6. 266. It is also used in Homer with dat. (once) and with gen. but its common use is adverbial.

400. [σπήησσι, cf. σπέσσι, 30].

ἄκριας, 'heights' from ἄκρις, but only found in this form. The root is ἀκ in ἄκρος, Lat. *acus*, *acu*, &c. This use of διὰ with acc. is un-Attic and poetical.

ἠνεμόστας (ἄνεμος), 'windy.' The η appears too in ὑπῆνεμος, &c., it is an Ionic lengthening, cf. ἠγορέη (ἀνήρ).

401. ἀλόντες, αἶω (root ἄλ) usually has the sense of 'hearing' as here; it also means 'to feel' and 'to know.'

402. περὶ σπέος, with ἰστάμενοι.

ὅτι ἐ κήβοι, 'what ailed him,' the regular pronoun and mood for indirect question after the imperf. εἶροντο. [Cf. εἶρετο, 251]. So προῖεν πνευθεσθαι οἷ τινες εἶεν, 88. [ὅτι Epic for ὅτι as σπηη (457) for σπη].

403. τίποτε, syncopated Epic form of τί ποτε. It usually means 'why on earth,' as in 494, but here it goes most suitably with τόσον ἀρημένος, 'what great distress of thine is this that thou didst so cry out?' Cf. τίπτ' ἔτι μείζον . . . ἔργον 'what still greater deed, Bk. 11. 474.

ἀρημένος, an Epic perf. part., no other form of verb in use. Generally accompanied by a dat., cf. ὕπνῳ καὶ καμάτῳ ἀρημένος, 'overcome by, &c.,' Bk. 6. 2. Etym. doubtful, some refer it to ἀρή 'ruin,' others to an obsolete ἀρέω conn. with βαρύς or ἀραιός, others to ἀράω equiv. to ἀράσσω.

βήσους. The root *gv* in Skr. and kindred languages proves that both βόω and Lat. *ovu-are re-bo-are*, &c. have undergone labialism, cf. note on ἦπαρ, 301.

404. [ἄμμα, acc. pl. for ἡμᾶς, cf. ἄμμες, 303 n.]

[τίθησθα, Epic imperf. ind. for ἐτίθης, cf. the Attic ἔσθα and οἶσθα].

405. ἦ μὴ . . . ἦ μὴ, 'can it be that . . . or can it be that, &c.' A double direct question like 253 (cf. also 175 n). ἦ μὴ is used like ἀρα μὴ in Attic, Lat. *numquid*.

ἀέκοντος, [Epic for ἄκοντος] with σευ (278).

406. σ' αὐτόν, 'thee thyself,' to be distinguished carefully from the Attic σεαυτόν (reflexive) which does not occur in Homer, though the pers. pronouns with αὐτός can be used reflexively, e.g. ἐμοὶ αὐτῷ, 421.

κτείνει, 'is trying to slay thee,' cf. εἴ τις σε . . . κτείνει. Soph. Oed. Col. 993. Observe that δόλῳ ἢ βίῃφι forms one expression, 'by craft or violence'; if another member of a disjunctive question were introduced we should have ἢε. Cf. θύρηφιν, 238 n.

408. The ambiguity in οὐδέ as well as Οὐτις is evident. Polyphemus says 'Noman is slaying me by craft, *and not* by force,' (cf. 216.) His friends hear 'No man is slaying me by craft *nor* by force.

409. πτεῦ πτερόεντ', 'winged words' (flying like an arrow) common expression in Homer.

410. οἶον ἑόντα, 'in thy loneliness.' The next line is not, in point of sense, a regular apodosis to this. We should rather expect 'then we cannot help thee.' μή τις stands regularly for οὐ τις in the protasis.

411. [νοῦσον, Epic and Ionic for νόσος, cf. μῶνος, ξείνος.]

ἔστι, equiv. to ἔξεστι. Διός, 'sent by Zeus,' a gen. of *origin*. For ἀλίσσθαι cf. 274.

412. [εὔχω, Att. εὔχου, cf. αἰδεῖω, 269.]

ἀνακτι, really ἴνακτι, so the hiatus is only app. cf. 440.

413-472. *At dawn Odysseus and his comrades, by means of the rams that go out to pasture, elude the Cyclops, and escape to their ship.*

413. [ἔφαν, Epic for ἔφασαν, cf. μίγεν, 91. This -ν for -ντ only occurs in non-thematic historic tenses.]

414. ὥς, elliptical—'to see how, &c.

μήτις ἀμύμων, 'my clever counsel.' ἀμύμων, (which Curtius regards on account of the υ as an Aeolic word, conn. with μῶμος 'blemish') is often applied to persons either in the sense of 'blameless,' or merely 'handsome.' There may be a pun intended in μήτις, which answers to the μή τις of the Cyclopes (410) as Οὐτις to οὐ τις.

415. ὠδίνων, (ὠδís) commonly explained 'suffering as if in travail,' but acc. to Schenkl 'writhing.' ὠδís is variously referred to ὀδύνη and δίνη.

416. ψηλαφῶν, 'groping,' most probably to be referred with Curtius to root ψαλ, whence ψάλλω, cf. Lat. *palpare*. Doederlein supposes an adj. ψηλός from ψάω, combined with ἀφή from ἀπται. Join ἀπό . . . εἶλε.

417. *ἐνί*, (rare) doubtless formed (by a kind of 'anticipation') from *ἐνί* (11) and itself shortened to *ἐν*, 392.]

[*πετάσσας*, weak aor. part. of *πετάννυμι*, Epic *πίττημι*.]

418. 'to catch, if he might, any one that was going forth with his sheep' (B. L.) Cf. *εἴ μοι . . . δοίη*, 229 n.

[*δίσσι*, also *οἷσι* (Bk. 15. 386) and *δίεσσι*, cf. 184 n. In this form only the *ι* of the stem is displaced by the *ϝ*.]

[*θώραζε*, the suffix *-ζε* (cf. *Ἀθηνᾶζε χαμᾶζε*) is distinct from *δέ* (58) the latter being almost always added to a case-form, the former to the word-stem. Curtius explains the *ζ* as arising from *γ*, and would compare these forms with dative or locative forms elsewhere].

419. *οὐτω*, to be taken with *νήπιον*, while *ἐνὶ φρεσὶ* accompanies *ἤλπετο*. *ἔλπομαι*, &c., conn. with Lat. *volub̄ volub̄-tas*, &c., the *f* being proved by the forms *ἔ-ολπα*, *ἔ-έλπετο*.

420. *ὅπως . . . γένοιτο*, 'how all might be for the very best.' (B.L.) Cf. *φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται*, Bk. 13. 365.\*

*ὄχ' ἄριστα*. The adv. *ὄχα*, probably conn. with *ἔχω*, cf. *ἔξοχα*, 551, (acc. to some with *ὀξύς*) meant orig. 'prominently' and is only used with *ἄριστος*, cf. 432. For the abstract use of the neut. pl. *ἄριστα* Merry compares *οὐκέτι φυκτὰ πέλοντο*, Bk. 8. 299.

421. *εἰ τιν'* . . . *εὑροίμην*, 'if perchance I might discover,' cf. 229 n. *θανάτου*, ablative gen. acc. to Ameis. *ἐταίρων λύσις* would be a possible obj. gen. *ἐμοὶ αὐτῷ*, reflexive, cf. 406 n.

422. *ἔφαινον*, 'I wove' a very common metaphor in Homer, esp. with the words *δόλους* and *μῆτιν*. Cf. the use of *ράπτω*, 'to stitch,' and so 'to contrive,' e.g. *σφιν κακὰ ράπτομεν*, Bk. 3. 118. It is probable that even *ῥυμος* (for *ῥφ-μνος*) is conn. with root *ῥφ*; it would thus mean a 'web' of song. Cf. the name *ῥαψῳδοί*.

423. *ὥς τε*, &c., 'as a man will for his life' (B.L.) cf. Lat. *utpote*. [For *ἦεν* cf. *ἐνέην*, 164 n].

425. *διες*, only found here as a dactyl, apparently owing to the *f* after *ο* allowing the voice to dwell on the syllable, cf. *συνεχές* (74). Aristarchus wrote *οὔες*. This line and the next are parenthetical or explanatory, cf. 319 n.

*δασύμαλλοι*, 'thick-fleeced,' *δασύς* conn. with Lat. *densus*.

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\* This constr., *ὅπως* or *ὥς*, with subj. in primary and opt. in hist. sequence, after verbs of *pondering* or *considering*, is common in Homer. In Attic the fut. ind. and fut. opt. are used, rarely the subj. or other tenses of opt. Cf. also 554.

426. *ιοδινεφές*, 'violet-dark,' from *ιον* (*ιον* Lat. *vio-la*, hence no hiatus) and *δινός*, conn. with *γνόφος* and *κτέφας* (168). The *γ* of *γνόφος* is softened from the orig. *κ*; and the *δ* has arisen by the influence of the *ν*.

*είρος*, for *φείρος* or *féρος* 'wool,' Lat. *vellus*. Hence the compound *είροπόκος* (443). The Attic (dim.) form is *ἔριον*.

427. *ἀκίον*, 'silently,' an adj. probably connected with *ἡκα*, *ἀκίη* from a root *ἀκ*, seen in *ἀκίομαι*.

[*ξυνέργον*, imperf. of *ξυνέργω* or *ξυνείργω*, cf. *ἔρχατο*, 221 n].

*λύγισσι*, 'withies,' properly the *agnus castus*. Conn. with Lat. *ligare*.

428. *τῆς ἐπι*, for *ἐπὶ ταῖς* (relative). Note the anastrophe.

*ἀθερίστια*, cf. 189 n.

429. *σὺν τρεῖς*, &c., 'taking three together,' a tmesis. Most texts have *σύντρεις*, cf. *ξυνεῖκοσι*, Bk. 14. 98.

*αἰνύμενος*, cf. *αἰνυμένους*, 225. -*ος* justified by stop and caesura. *συναίνυμαι* also occurs Il. 21. 502.

430. [*ἔτην*, imperf. dual of *εἴμι*, showing the simple root *ἔ*. So in the pl. *ἔ-μεν*, *ἔ-σαν*, while the first sing. is *ἔ-μι-α*].

[*σώοντες*, from *σώω* an old form of *σώζω*].\*

432. *γάρ*, exactly similar to the *γάρ* in 319 (see n.) The line is explanatory, cf. also 425 n.

[*ἔην*, cf. *ἐνέην*, 164]. For *ᾄχα* cf. 420.

433. *κατὰ . . λαβόν*, tmesis, 'having laid hold of.'

*λασίην . . . ἐλυσθείς*, 'curled beneath his shaggy belly.' The acc. with *ὑπὸ* gives notion of extension, cf. *παρὰ θύνα*, 46. *ἐλύω* from root *fel*, whence *ἐλιξ* (46) cf. Il. 24. 510.

434. *κέμην*, 'I lay,' peculiarly used for 'I hung.'

*αὐτόν*, &c., 'and having turned over I held on firmly by my hands to the wondrous fleece with patient heart.'

*ἄωτου*, conn. with root *af* 'to blow' (*ᾄημι*, &c.)

435. *ωλεμέως*, 'firmly,' also 'continually,' like *ωλεμές* (prob. neut. from adj. *ωλεμής*.) Etym. very doubtful. Duntzer refers to *νη-* and an adj. *ὀλεμής* (*ὀλλυμι*) so 'imperishably,' while Benfey suggests a connection with *ἡρεμα* 'quietly' (*ρ* often passing into *λ*). The adverb goes of course with *ἐχόμεν*.

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\* Hence also *σώεσκον*, Il. 8. 363, and with shortening *σώωσι*, Il. 9. 393. A still older form is *σαώω*, whence fut. *σαώσω*, aor. *ἔσωσα*.

σπρεφθεύς, practically 'face upward,' as B. and L. translate. Some take it with *χερσίν* 'with my hands twisted in,' i.e. to the wool, but *χερσίν* is emphatic enough with *ἐχόμην*, since the others were held on by the withies.

[τέτλησθαι, with indic. τέτληκα, τέτλα-μεν, cf. γεγά-ασι, 118 n].\*

438. νομόν δ' (νομόνδ') cf. βουλευτόν δέ (58) σταθμόν δέ, 451.

ἔξιςσυντο, a real hiatus, as *ἑρσην* cannot be proved.

439. θήλαιαι, the fem. is used κατὰ σύνεσιν, since *μήλα* precedes. We may supply *διες καὶ αἰγες*.

[ἐμέμηκον, imperf. of *μηκάομαι* (whence *μηκάς*, 124) formed apparently either from perf. *μέμηκα*, or from a new present-stem].

[ἀνήμελκτοι, (ἀν- ἀμέλγω). For the η cf. ἀν-ήκεστος (ἀκέομαι), ἀγ-ήνωρ, 213 n.]

440. οὔθατα, from *οὔθαρ*, identical with Lat. *uher*, Eng. 'udder.' Cf. ἐ-ρυθ-ρός and *ryb-er*, 163 n.

σφαραγεύντο, 'were swollen to bursting,' cf. 390. The plural can hardly be explained here as in 109 and 222. Cf. Bk. 10. 223. No hiatus, cf. *ἀνακτι*, 412.

441. ἐπεμαίετο, cf. ἐπιμασσόμενος, 302.

442. [ἵσταότων, indic. ἵστηκα, ἵστα-μεν. Cf. 435].

τὸ δέ, explained by next line, 'but this in his folly,' &c.

443. ὥς οἱ, &c., 'how that my men were bound beneath the breasts of his thick-fleeced flocks' (B.L.) Nitsch and others read ὥς οἱ, 'how that they,' to supply a subject to *δέδευντο*. With our reading οἱ is an ethical dat. (cf. *μοι*, 42, 447), and the subject of *δέδευντο* must be understood, cf. the second explanation of ὥς εἰ τε . . ἐπιθείη, 314.

ἀροπῶκων, from *εἶρος—πέκω* (Lat. *pec-to*) cf. 426.

444. μῆλων, partitive gen. with *ὑστατος*, cf. 432.

445. 'cumbered with his wool, and the weight of me and my cunning' (B.L.) Merry, after Nitsch, describes *λάχνῳ καὶ ἐμοὶ* as a kind of hendiadys, 'by me sticking to his wool,' because the ram could not exactly be cumbered with his own wool. But possibly it is meant that the wool was unusually thick and heavy (cf. 432, and *θεισπεσίω*, 434) and now he carried Odysseus as well.

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\* The lengthening to η, cf. *κεκοτηότι* (501) *τεθνηώς*, *τενιγής*, &c., is due to compensation, the suffix -or being originally -tor, as the fem. -uia arose from -usia, -fossua.

πυκινά, adv., cf. πυκινῶς ὑποθήσσομαι, Bk. I. 279. πυκνός is frequently applied in Homer to the mind and mental operations, e.g. with φρένες, νοῦς, βουλή, &c., in the sense of 'wise.'

447. κριέ, probably from κέρας, as if κεραῖός. μοι, dat. eth., cf. 443. [ἔσσυνο, 2nd sing. strong aor. or plupf. mid., cf. ἀπ-εσύμεθα, 236 n].

The commentators remark that in the Iliad Hector, Achilles, and Antilochus are represented addressing their horses.

448. πάρος . . . ἔρχεαι, 'of old thou wast not wont to go.' πάρος frequently occurs with the pres. in Homer, as πάλαι in Attic, and *dudum* in Latin.

λαλειμένος . . . οἶῶν, 'lagging behind the sheep.' The gen. with λείπεσθαι, on the analogy of verbs denoting *comparison*, e.g. ἡσᾶσθαι, occurs again in Homer, viz. Il. 23. 523, 'Ἀντιλόχου λείπετο. In Od. 8. 125, we have οἱ δ' ἐλίποντο (without the gen.) meaning 'the others were left behind in the race.' Note οἶῶν disyll. usually οἶων trisyll. (441-3).

449. πολύ, adverbial, so πολλά, 465.

νέμει, 'didst graze on' (pres. mid.) Contrast the act. νέμων (233), 'shepherding.'

450. μακρὰ βιβάς, 'with great strides,' an expression generally used of heroes, cf. Bk. II. 539. [βιβάς redupl. pres. part. from the root βα (βαίνω) formed as if from βίβημι, cf. ἰσάς. A present βιβάω was formed by a change to the thematic conjugation].

451. σταθμὸν δέ, cf. νόμὸν δέ 438 n. From root στα (ἵστη-μι,) &c. cf. Lat. *sta-bulum*.

λιλαλαί, cf. λιλαιομένη, 30.

ἀπονέεσθαι, this lengthening of a syllable for metrical purposes is frequently found in Homer, chiefly in long words, where it is necessary on account of several short syllables occurring together.\*

452. ἐσπίριος, cf. 336. νῦν αὖτε, 'now on the contrary.'

πανύστατος, cf. πανυπερτάτη, 25. Supply εἰς (273) or ἀπονέεαι.

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\* Thus θυγάτηρ has θυγατέρεσσι, and ἀθάνατος, ἀκάματος are regularly used. The reason is different in σῦνχεῖς, cf. 74 n, and κατ'ἀνείων, 490. The Scholiasts actually had different technical names for lines containing these artificially lengthened syllables, according to the particular positions in which they occurred (see Merry and Riddell on Bk. 12. 423.)

ἦ, here asseverative—'surely.' σί γ' is pathetic. Observe the absence of *f* in ἀνακτος.\*

455. πεφυγμένον, perf. mid. here followed by acc. as at Il. 6. 488, while at Od. i. 18 the gen. is found. The latter constr. implies deliverance from troubles, &c., in which one has actually been involved, the former keeping clear of them altogether, as Merry shows.

456. ποτιφώνηαι, 'endowed with speech,' for the form cf. ποτιδόρπιον 234. Properly adj. in -εις are derived directly from substantives, e.g., αὐδήεις. But Merry compares βαθυδινήεις and ἀμφιγυήεις for the irregularity. Ahrens reads with some MSS. ποτὶ φωνήεις.

457. ἀπείν, infin. of purpose, cf. πίνειν (249) and οὐδὲ τις ἔστιν . . ἀμύναι, Il. 24. 489. [ὅπη, 'where,' Epic for ὅπη.]

ἡλασκάζει, 'is skulking from,' conn. with ἀλέασθαι (411). An intensive form, like ἀκονάζομαι, 7. Elsewhere intrans. so Bekker reads ἡλυσκάζει.

458. τῷ, 'then,' introducing the apodosis. [So La Roche always writes this adv. not τῷ, cf. 479.]

\* The student must have remarked already that even in the words which undoubtedly possessed *f*, it is a movable letter, and may be ignored at pleasure; indeed, its recognition (in the permission of app. hiatus and the lengthening of short syllables by position) is probably an Epic licence, based rather on its former existence in the older literature (from which sprung the Epics) than on its actual existence in the living language. (1) words used in this book both with and without *f* are ἴς, 538 and 71, ἐρύω, 99 and 77, οἶνος, 163 and 362, ἕκαστος, 114 and 164, ἡδύς (σ*f*) 162 and 210, εἰδώς, 215 and 281, οἶκος, 35, and (οἰκάδε) 530, εἶπον, 355 and 279, ἔπος, 376 and 224, ἰάχῃ, 392 and 395, ἀναξ, 412 and 452, (cf. ἀνάσσει, 552.) (2) Other words used distinctly with *f* in this book are εἰκα, 190, ἐρυσθαι, 194, εἴκοσι, 209, the reflexive pronoun ἑο, &c. (σ*f*) 398, 234, 402, the poss. pron. ὅς (σ*f*) 34, ἐργον, 250, and ἰοδυφές (σ*f*) 426. (3) A number of words also which are proved etymologically from Skr., Lat. and other cognate languages, to have begun with *f*, show no trace of it in this book, viz. :—ἴσος, 42, ἐταῖρος, 60, ἔρσαι, 222, ἄρνες, 226, and ἄρνεος, 444, εἰλίπους, 46 and ἐλύω, 433 (from root *fel*) ἔϊρος, 426 and εἰροπόκων, 443, ἦδομαι, (σ*f*) 353 ἔλπομαι, 419. (4) Other digammated words occur, e.g. ἐσπέριος 336, but in positions which do not allow us to determine whether *f* is present or not. In the case of some words mentioned under (1) viz.—ἴς, οἶνος, ἕκαστος and εἰδώς, the absence of *f* is only attested by the presence of paragogic *ν*, but clearer instances occur in other parts of Homer.



ἄλλοις ἄλλῃ, cf. note on ἄλλῃ ὁδόν, 261. The characteristic *ν* of the Aeolic dialect appears in ἄλλοις, cf. ἀμύνων, 414.

459. θεινόμενον, following οἱ, cf. the similar constr. of ἡμῖν . . . δεισάντων at 256 and note. 'Then should he be smitten, and his brains be dashed against the floor here and there about the cave, (B. L.) θείνω is conn. with Lat. *-fendo* (*of-fendo*, &c.) and possibly with Skr. *han* for *ghan*, cf. note on θερμαίνοιτο, 376.

καὶδ . . . λωφήσεις, 'should be eased.' For the tmesis &c., cf. 372. Mayor enumerates the different forms assumed by κατά through assimilation, viz. ;—κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ.

460. κακῶν, ablative gen. with verb of *removal* from.

οὔτις, . . . Οὔτις, 'Noman nothing worth,' Hobbes.

461. ἀπὸ το, occurred already with same quantity, 398.

462. ἐλθόντες . . . λυόμεν, &c., 'when we had gone a little way from the cave and yard, I first loosed myself from under the ram,' &c. As Mayor remarks, the verbs in 463 are equiv. to ἐλυόμεθα, so ἐλθόντες is explained, though formally incorrect.\*

ἡβαιόν, Attic βαιόν, here used adverbially.

464. τὰ μῆλα, &c., 'them, the long-stepping flocks,' cf. μακρὰ βιβάς, 450. Note the un-Attic positions of the art. and adj. as in 378.

ταναύποδα, from ταναός (*τ.σ. ταναός*, *τανυ* being enlarged from *ταν*, root of *τείνω*, &c) and πούς. The *ν* thus represents *τ*, cf. *ταλαύρινος*, where however the *τ* belongs probably to the second part of the compound. Distinguish δημός from δήμος.

465. πολλὰ περιτροπέοντες, often turning back,' to look. Two other explanations are offered (1) 'often doubling' to baffle pursuit (Nitsch), (2) 'often driving in,' sc. into a compact flock, for the purpose of taking them down to the ship (Merry). ἐλαύνομεν is imperf.

ἕρρ', 'until,' usually 'while' (56) cf. Lat. *dum*.

466. ἀσπάσιοι, 'a welcome sight.'

467. τοὺς, 'the others,' who had been devoured

στενάχοντο, 'they were proceeding to mourn.'

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\* Among the similar passages quoted, the most striking is ἀμφὺ δ' ἐζομένῳ γεραρώτερος ἦεν Ὀδυσσεύς 'when they were both sitting Odysseus was the more stately,' Il. 3. 211. Somewhat similar is Od. 12. 73, οἱ δὲ δύο σκόπελοι δ' μὲν οὐρανὸν εὐρὺν ἰκάνει, followed by τὸν δ' ἕτερον at 101. In all the other instances quoted, both the classes into which the first subject is divided, are expressed in the nom., while here ἐταίρους is acc.

468. [ἔων, imperf. of ἔδω. Of the twelve verbs in which the augment becomes *ει* instead of *η*, all but ἔδω are proved to have begun with a consonant (σ or ϕ), see Student's Gk. Gram. § 236].

ἀνά . . . νύθον, 'nodded back' in token of refusal or prohibition, the opposite of κατανέω (490) which signified assent. With ὀφρύσι however the verb may mean simply 'forbade,' by frowning, cf. ἀνένευε καρῆσι, Il. 22. 205, where literal 'nodding back' is implied. Acc. to our punctuation κλαίειν depends on ἀνανεύον, cf. ἀνένευσε . . . ἀπονέεσθαι, Il. 16. 252. The notion there however is rather 'refusing' a request than 'forbidding,' so the other punctuation seems better (with a stop at ἐκάστω) making κλαίειν depend on οὐκ εἶων, the clause ἀνά . . . ἐκάστω being thus a striking instance of parataxis, instead of ἀνανεύων, &c.

470. βαλόντας, (cf. βαλὼν ἐν νηὶ μελαίνῃ, Bk. 18. 84) implies haste, as the regular word for putting on board ship is ἐμβαίνω, used about sheep, Bk. 11. 4, (Merry).

473-542. *Odysseus repeatedly taunts the Cyclops, who hurls two great rocks, nearly swamping the ship, and invokes a curse from his father Poseidon.*

473. 'But when I was so far away that a shout might (just) be heard,' lit. 'as far as a man makes himself audible by shouting,' for γέγωνε always means an audible cry. Supply *τις* as subject. Cf. notes on ὡς εἴτε (314), ὡς οἱ, 443. Nitsch takes *τηῦς* as subject of ἀπῆν.

474. καὶ τότε, cf. 59 n.

κετομλοῖσι, 'with taunts,' an adj. used substantively, as μελιχίοισι, ὀνειδείοισι elsewhere. Probably conn. with *κείρω*; the old etymol. from *κῆρ*—τέμνω is quite exploded.

475. οὐκ ἄρ', &c., 'so he was no weakling whose fellows thou didst think to eat by main might, &c.' (B. L.) οὐκ belongs to ἀνάλκιδος. Mayor translates 'he could have been no weakling, whose comrades thou atest up,' apparently taking ἐμελλες not of the Cyclops' intention but in another frequent sense, as though the constr. had been οὐκ ἄρ' ἐμελλεν ἀνάλκις ἀνὴρ εἶναι σὺ ἐταίρους ἦσθιες, &c.

476. [ἔδμεναι, non-thematic pres. infin. of ἔδω, cf. ἔδοντες, 75.] The pres. and fut. infin. are used indiscriminately with μέλλω, cf. ἀψέσθαι 379, κινήσεσθαι, 477.

[κρατερῆφι, cf. note on βίηφι, 406.]

477. καὶ λήν, 'even to the utmost.' Mayor compares καὶ κάρτα, Soph. Oed. Col. 65, and Lat. *vel nimis*. Cf. note on λιλαιομένη, 30. ἤμαλλε, &c., 'were sure to overtake thee.'

478. ἄζω, 'hadst shame,' ἄζομαι for ἀγ-ζομαι from root ἀγ in ἀγνος ἀγ-νός, &c. Cf. note on τείσσορες, 335.

479. *ἑσθήμεναι*, contrast this thematic pres. infin. from *ἑσθω* (later *ἑσθίω*) with the non-thematic *ἑδ-μεναι* from *ἑδω*. For the *σ* cf. Lat. *es-ca*, conn. with *edo*.

*τίσαστο*, the various meanings and constructions of *τίνω* and *τίνομαι* should be studied. Generally speaking, the act. is 'to pay,' or 'make amends for,' the mid. 'to get paid,' 'get paid for,' 'exact payment from,' and so 'requite,' as here.

480. *κηρόθι*, a local adv. from *κῆρ* (*κέαρ*) cf. *αὐτόθι*, 29.

481. *ἀπορήξας*, usually written *ἀπορρήξας*. Cf. *ἀπορώξ* 350, for the *ο* before *ρ*.\*

482. *κυανοπρόρου*, (*κύανος-πρόρη*) 'dark-prowed,' a standing epithet of ships, like *μυλοπάρης*, 125.†

483. This line is so manifestly interpolated from 540 that I have bracketed it, quitting La Roche for once. If the rock fell 'in front of' the ship, it could not possibly graze the rudder, as the other did when thrown 'behind' the ship (*μετόπισθε*, 539) see 540 n.

484. *ἐκλύσθη* . . . *ὑπό*, 'heaved beneath.' *κλύζω* is from root *κλυ* whence *κλύδων*, 'wave' and Lat. *cloaca*.

485. *ἤπειρον δέ*, commonly written *ἤπειρόνδε*, cf. 58. *τήν* of course refers to the ship.

*παλιρρόθιον*, (*πάλιν-ρόθος*) 'dashing back' from the spot where the rock fell.

486. *πλημυρίς*, &c., 'a surge from the deep sea,' in apposition to *κῶμα*, and repeating the idea. *πλημυρίς*, conn. with *πλήθω*, elsewhere has *υ*, and means 'flood-tide.'

*θέμωσε*, &c., 'and drove her to the shore.' *θέμωσε* only occurs here and at 542, and is much disputed. Probably it is from *θε* root of *τίθημι* (a noun *θεμός* is given by Hesychius) and means 'caused' her to reach, &c.

\* Curtius holds that this lengthening (or doubling) in compounds and before initial letters was due originally to double consonants, since these can be proved to have existed in many cases, e.g. *ἀπο-φρήξας*, *ἀπο-φρώξ* and *ἐπὶ φρηγμῶν*, 150 (*ρήγνυμι*, root *φρα*, being akin to Lat. *frango*) *μέγα φρόπαλον*, 319, *συνεχής* for *συν-σεχες*, 74 (cf. *ὑπο-δφειςας*, 377) but that by a mistaken analogy the license was taken in the case of words not possessing double consonants, thus, *δε νεφέεσσι*, 68 and 145, *δε νύμφαι*, 154, *ἀλλὰ ρίφ* 191, *δε μέγα*, 44, *κέχυτο μέγала*, 330, *κατὰ μοίραν*, 245, *κατάνευων*, 490. Cf. *περίρρεε*, 388 n.

† Bekker shows that the correct spelling is *πρόρη*, not *πρώρη*, since it is (like *πρύμνη*) the fem. of an adj. *πρώρος* for *πρότερος*, a comparative form from *πρό* (beside *πρότερος*, cf. *πρώτος* for *πρώτος*) and *νήυς* *πρώρη* actually occurs Bk. 12. 230.

487. *κοντόν* (prob. *κεντέω*) a 'pole,' 'boat-hook.'

488. *δὴα παρῆ*, 'thrust her out from the land,' by poling, because it was too shallow to row.

*ἐποτρύνας ἐκλευσα*, 'roused and bade' (simultaneously), the dat. belongs to *ἐκέλευσα*.

489. *ἐμβαλέαν*, &c., Merry explains 'to dash into [the sea] with our oars.' Editors compare *incumbere remis*, which seems rather to resemble *προπεσόντες*, 490. [*κώπης* = *κώπησι*, Att. *κώπαις*.]

*ὑπ' ἐκ* . . . *φύγομεν*, equiv. to the later *ὑπεκφύγομεν*.

490. *κρατὶ κατανεύων*, 'by nodding my head,' to be taken with *ἐκέλευσα*, as the command was not given in words, for fear of the Cyclops hearing, cf. 497. For *κατὰ* cf. *ἀπορήξας*, 481 n.

491. *δις τόσσον*, 'twice as far,' cf. 473, where it is said that they were only just within hearing. The inconsistency is hardly worth remarking.

*ἄλλα πρήσσαντες*, 'making our way over (voyaging over) the sea.' This is probably the oldest meaning of *πράσσω*; it occurs with *κέλευθον*, Il. 14. 282, and more frequently with a part. gen. so *πρήσσωμεν ὁδοιο*, Il. 24. 264. Hence arose the sense of 'accomplishing,' side by side with the material sense of traffic or commerce, cf. *πρήξις* (253), passing into that of 'doing.'\*

493. *μελιχλούς*, 'soft,' conn. with our 'mild.' The verb *μελίσσω* is for *μειλιχίω*.

*ἐρήτυον*, 'sought to prevent me,' like *προσηγύδων*, 'sought to address,' 492.

*ἄλλοθεν ἄλλος*, 'on every side,' cf. *ἄλλυδις ἄλλη*, 458.

494. *τίπτ' ἐθέλεις*, some MSS. have *τίπτε θέλεις*, but acc. to the best critics *θέλω* never occurs in Homer. Cf. 403.

*ἐρεθίζεμεν*, 'to provoke,' conn. with *ἐρέθω*, *ἔρις*, &c.

495. *πόντον δέ*, commonly *πόντονδε*, cf. 485.

496. *καὶ δὴ*, &c., 'and already we gave ourselves up for lost then and there' (Mayor). The aorist infin. for the fut. is peculiar.†

\* The etymology of the word bears this out, since the *πρακ* of *πράσσω* (softened into *πραγ*) is an expansion of *πρα* in *πι-πρά-σκω*, which is again conn. with *περάω*, *πέριημι*, &c.

† It is occasionally found, not merely with words like *ἔλπομαι*, *ὑπισχνέομαι*, &c., which by virtue of their meaning refer to the future, so that no ambiguity results, but even with *νομίζω*, *οἶομαι* and *φημί*, e.g. *φάτο γὰρ τίσασθαι ἀλείτας*, Bk. 20. 121; *ἐνόμισαν* . . . *κρατήσαι*, Thucyd. 2. 3. *οἶμαι γάρ νιν ἱκετεύσαι τάδε*, Eur. Iph. A. 462. In most of these instances the readings are corrected to the future by some critics. Cf. Goodwin, § 23, N. 2.

497. 'If he had heard any of us utter sound or speech' (B.L.) αἰδᾶσθαι like γέγωνα (473), implying distinct speech. [τεῦ, also τέο, Epic for τινός]. Note that τευ ἤ form two short syll. by position.

498. σὺν κεν ἀραξ', 'he would have crushed.' ἀράσσει is no doubt akin to ῥήσσω, a later by-form of ῥήγγνυμι.

δοῦρα, [Epic pl. of δόρυ, by metathesis for δόρυα, also δοῦρατα, cf. γούνα, 266], 'timbers,' a usual sense in Homer, cf. δοῦρ' ἐλάτης, 'planks of fir,' Il. 24. 450. Cf. also the Tragic use of δόρυ for 'ship,' Aesch. Pers. 411, &c.

499. μαρμάρη, 'stone' or 'boulder,' explained by Seiler as belonging to root μαρ 'to crush' (whence comes μάναμαι 'to fight,' and possibly μύλος, Lat. mola, and other words for 'mill,' &c.), but usually referred to another root μαρ, seen in μαρμαίρω, 'to glisten,' μαρμάρεος and Lat. marmor. In Homer indeed it seems to mean rock of any kind, but in later writers particularly 'white stone,' Curtius). Here it is a subst., but in Il. 16. 735, an adj., with πέτρους.

δερκιδέντι (δερκis equiv. to δερκis, 400, an Aeolism) 'rugged.'

τόσσον γάρ, &c., 'so far he hurls,' cf. τόσσην γάρ, 265. Note the absolute use of ἔημι.

501. [κακοτήτης, cf. note on τετληότης, 435. This perf. of κοτέω only occurs in the participle].

502. [αἶ κεν, Epic for εἰάν or ἤμ]. 3-spondee ending.

503. ἀεικέλην (ἀ-εἵκελος, εἵκα, &c.) 'unsightly.' Observe the double acc. with εἴρηται.

504. φάσθαι, infin. for imperat. common in Homer. Acc. to Aristotle, revenge is never complete till the offender knows by whom and why it is taken.

πολιπόρθιον (cf. 165) 'waster of cities,' usually πολίπορθος, cf. note on ελαινεον, 320.

505. Δαίρτω, 3 syll. by synizesis.

507. ᾤ, always accented so, when an expression of grief or astonishment, often with πάποι or μοι.

παλαιφάτα, (παλαι-φημί) as θέσφατα from θεός-φημί. 'Ancient oracles have come upon me, cf. 477 for acc.

508. [ἴσκει, iterative tense from εἰμί].

μάντις (root μαν in μανία, μαινόμεαι) 'a seer,' properly 'inspired.' \*

\* The μάντις is an interpreter of the will of Zeus or Apollo, by means of (1) dreams, (2) signs and birds, (3) sacrifices? (Mayor). These different classes were called respectively ὄνειροπόλοι, οἰωνοπόλοι and θυσκόοι. Among the seers mentioned in Homer are Amphiaras, Calchas, Helenus, son of Priam, Halitherses, and Theoclymenus.

ἡύς, also εὗς, (whence the adv. εὖ or εὖδ) 'noble.'

509. [ἐκέκαστο, plupf. of καίνυμαι, possibly from root καθ, but of uncertain etymology. Some connect it with καθάρως, Lat. *castus* for *cad-tus*, others with καίω.]

510. [κατεγήρα, a non-thematic aorist (infin. γηράναι) from root of γηράσκω.]

Κυκλώπεισσι, probably local dat. 'among the Cyclopes,' though some make it depend on μαντευόμενος.

511. ὀπίσω, 'in the aftertime' (B.L.), also used of place. ὅς is here demonstrative, acc. to Ameis.

512. χειρῶν ἐξ, 'at the hands,' cf. ἐμοὶ σύν, 332

ἀμαρτήσεσθαι 'that I should lose,' epexegetis of τάδε πάντα. The verb is not used elsewhere by Homer in this sense. ὀπωπῆς conn. with ὀπωπα, root ὀπ in ὀψομαι, &c., cf. note on ἦπαρ, 301.

513. ἐδέγμην, 'I expected.' [Cf. ἐλέγμην 335, ἔδεκτο, 353.]

514. Cf. 214. Mayor compares the Italian epopee, in which the giants and magicians are represented as living in constant dread of some hero, fated to subdue them.

515. νῦν δέ, 'but as it is,' often used in stating the real fact, after a wish or false expectation has been expressed, cf. αἰθ' ὀφείλες . . νῦν δ' ἅμα τ' ὀκύνμορος καὶ ὀξυρὸς ἐπλεο, Il. I. 417.

ἀκικυς, 'a weakling,' from κίκυς 'strength,' referred by some to root of κίω, κίνυμαι, by Curtius to root κυ, κνέω, κύμα, &c.

516. ἐδαμάσσατο, cf. for the tense πασσάμεθα, 87 n.

517. ἄγε δεῦρ, 'come hither,' cf. Lat. *huc age*, and note on εἰ δ ἄγε, 37.

[πάρ . . . θαίω, Attic παραθῶ. For the diphthong cf. note on θαείω, 280. Curtius argues that η is probably correct in all these forms.]

518. πομπήν τ' ὀτρύνω, &c., 'and speed thy parting hence, that so the Earth-shaker may vouchsafe it thee,' (B.L.) At first sight πομπήν seems to follow δόμεναι and the other acc. ὀτρύνω, but the phrase πομπήν ὀτρύνειν is so common in Homer that δόμεναι, &c., should probably be taken as epexegetical.

519. εὐχεται εἶναι, 'he avows himself,' cf. 263. Observe πᾶσι disyll. as often in Homer.

520. αὐτός, 'he himself,' or, 'alone.' αἶ κε, 502. Poseidon was actually worshipped at Tenos as the 'healer.'

523. αἶ γάρ . . . θανάμην, 'would that I could.' αἶ γάρ and αἶθε are regularly used in Homer, as εἰ γάρ and εἶθε in Attic, with the opt. (but not with the secondary tenses of the indic.) in expressing a wish. 'Would that I could deprive thee of life and being and

send thee within the hall of Aïs (Hades) as surely as even the Earth-shaker shall not heal thine eye.'

ψυχῆς, not so strong as αἰών. It sometimes means simply 'consciousness,' e.g. Il. 5. 696, τὸν δ' ἔλεπε ψυχῇ of Sarpedon fainting. At 658 he says *ἐπειτά με καὶ λίποι αἰών*, in prospect of his death.

524. εὐνν, 'bereft,' for *fénn* from a root *va* 'to lack,' whence Gothic *vans*, Skr. *únas*, 'in want of.'

['Αἶδος, metaplastic gen. of 'Αἶδης, beside the regular gen. 'Αἶδαιο or 'Αἶδεω, for a nom. 'Αἶς never occurs, nor does 'Αἶδης (2 syll.) in Homer. 'Αἶδης (á-fid) 'the Unseen.']

είσω, also ἔσω, from εἰς, generally used in Homer as here, *after* the acc. which really depends on the verb of motion. The later constr. with gen. only occurs twice in the Od., never in the Il.

525. ὥς, often used as here in introducing a strengthening clause after a wish cf. *αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη . . . ὥς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι*, Il. 22. 348. In some instances e.g. Il. 13. 828 οὕτως or ὥς is introduced into the wish itself (in sense it must be supplied here) cf. the use of *sic* in Latin.

527. χεῖρ', for χεῖρε, cf. *ἀνεσχέθομεν Διὶ χεῖρας*, 294.

ἀσπερόντα a mere standing epithet, as Merry remarks, for it was now day.

528. [κλυθῆ, non-thematic strong aor. imperat. of κλύω. The only other similar form of this verb is mid. part. κλύμενος, though redupl. forms κέκλυθι, κέκλυτε occur. The indic. is thematic, ἔκλυον, 536. Cf. *ἔργων γυνῶθι, ἔβην βῆθι, ἔδυν δῶθι*, &c.]

γαῖοχος, 'girdler of the earth,' from γαῖα and ὀχέω, ἔχω. Some explain 'possessor' or 'lord of the earth,' while others give quite a different etym. from γαῖω—ἄχος, 'delighting in chariots.'

529. ἐτεόν, 'in sooth,' adverbial neut. acc. of *ἐτεός* from *ἐς* root of *εἰμί*, as is shown by the Skr. *sat-jas* 'true' (conn. with our 'sooth') from *sat*, originally *a-sant*, partic. of *asmi*, *εἰμί*. We should expect *ἐτεός*, since *σ* has been lost.

530. δός, like *da* in Latin followed by the acc. and infin. Mayor remarks that this is the regular form of prayer in Homer (1) an invocation of the god by some title of honour; (2) the ground of the claim introduced by *εἰ*; (3) the petition itself. Cf. Il. 1. 39, &c.

[οἶκαδ', equiv. to οἶκον δέ, but peculiar, as οἶκα is not an acc. form.]

531. An interpolation from 505, omitted by best MSS.

533. ἐκτίμενον, 'well built' (standing epithet.) *κτίμενος* is a non-thematic strong aor. part. from root *κτι* (κτίζω, &c.) Cf. 130. Note the absence of the prep. with the first noun οἶκον, and its presence with the second, γαῖαν, a phenomenon often occurring in Classical Gk.; however, both constructions occur in Homer.

[τήν, equiv. to ἤν, *suam*, cf. note on ἦς, 28.]

534. ὀψὲ κακῶς, not 'wretchedly late' but 'late and wretchedly,' cf. εἰλίποδας ἔλικας for asyndeton. ἔλθοι and εὐροι are of course true optatives of wish.

ὀλίσσας ἀπο, tmesis and anastrophe, cf. φυγῶν ὕπο, 17.

535. ἀλλοτρίης. Odysseus did actually return in a Phaeacian ship, Bk. 13.

ἐν . . . οἴκῳ. For the peculiar position of the prep. which usually is only separated from its case by particles or enclitic pronouns, cf. βαλέει δ' ἐν φάρμακα σίτῳ, Bk. 10. 290; τοῖον ἀνήλυθεν ἐκ δόρυ γαίης Bk. 6. 167. It cannot be explained as an inverted tmesis for ἐνεύροι, since that only occurs with disyll. preps. (Merry.)

537. [λαῶν, for λαῶν, conn. with λεύω, λευστός, &c., Attic lās.]

538. ἐπιδινήσας, 'with a whirl.'

δὲ ἴν' cf. n. on ἴς, 71. 'He put forth a measureless strength,' (B.L.)

ἀπείθερον, 'immeasurable.' πέλεθρον is the Epic form of πλέθρον, meaning orig. 'a full (measured) distance,' cf. our 'measured mile,' since both words come from root πλα in πλέως, πίμπλημι, &c. The first ε in the Homeric forms is no doubt inserted, not original.

540. τυτθόν. With our punctuation this adv. goes with μετόπισθε, 'a little astern of the dark-prowed ship.' The old commentators joined it with εἰδύησεν. δέ is sometimes found in the third place in Homer, but only when the first two words are in very close connection (Merry.)

εἰδέησιν, &c., 'but he failed to reach the end of the rudder' or 'steering-paddle.' The οἴηον (possibly from root οἰ in οἶσω) was acc. to Merry strictly the *handle* of the πηδάλιον or steering-oar, but here it seems to be used synonymously with it. See Merry's App. δεύω is no doubt conn. with δεῖν 'to be obliged,' cf. the fut. of the latter δεήσει for δεήσει. Both are probably akin to δέω 'to bind.'

542. χέρσον, here the shore of the little island (τὴν νήσον, 543, cf. 116) not of the land of the Cyclopes.

543-566. *They join the rest of the fleet at the island, and sail on.*

544. ἀθρόαι, 'together,' often written ἀθρόαι (Herodian), shows the copulative α (like ἀλοχος, 41) for original σα, meaning 'with.'\*

545. [εἰατ' for εἶατο, Att. ἦντο plupf. of ἔμαι with impf. force.]

δδυρόμενοι, prothetic ο probably, since δύρομαι and πᾶν-δυρτος occur.

ποτιδέμενοι, 'expecting,' [non-thematic aor. part. of ἐδέμην, 513.]

The aor. part. with αἰεί is peculiar; it seems to have practically the force of a pres., perhaps because δεχόμενοι would be impossible in Epic verse.

\* This α is found in other words, e.g. δ-πας, the breathing representing σ, δ-δελφειός δ-πεδος, &c., it sometimes appears as ο, e.g. δ-παρρος.



546. ψαμάθουσιν, a poetical and expanded form of ψάμμος, cf. γνάθος from γένυς.

548. γλαφυρός. γλάφω and kindred words are conn. with Lat. *glaber*, 'bald' or 'smooth.'

551. μήλων δαιομένων, 'in the division of the sheep,' a gen. abs. (cf. 390 n.) since a gen. depending on ἐξοχα is usually either ἄλλων or πάντων.

ἐξοχα, 'beforehand,' or as some explain it 'specially,' 'by preference.' Neut. pl. of ἐξοχος (ἐχω); the form helps to explain ὄχα, 420. This ram was no doubt the one that saved Odysseus.

553. ῥέξας, 'offering up,' a frequent sense of ῥέζειν and ἔρδειν in Homer, usually with ἱρά or ἐκατόμβας and dat. of the God. Cf. the use of *facere* and *operari* in Lat. (not with the acc.) e.g. *cum faciam vitula*, Virg. Ecl. 3. 77. *Justis operata sacris*, Hor. Od. 3. 14, 6.

ἔκτα cf. κήαντες 231 n. Common reading ἔκαιον. The thighs were the choice parts of the victim offered in sacrifice.

ἐμπάλλω (etym. doubtful; some refer to ἔμπε a form of ἐπ 'to pursue others to πα, root of πάσμαι) 'heeded' almost invariably with gen. Note hiatus before ἱρών, as at 56, though f is not proved. A parasitic j may have existed at one time.

554. ὁ γε. For this emphatic repetition of the subject, cf. 288 n. μεμήμενον, 'was planning.' μέριμνα, μέριμνα, μέριμερος, μέριμνος, and kindred words are all referred by Curtius to a root μερ or μαρ originally *smar*, whence also Lat. *me-mor* &c. (not *memini*.) For constr. with ὅπως and opt. cf. 420 n.

[ἀπολοίατα, cf. note on ἔρχαστο (221) εἴωτο, 545.]

556-557 = 161-162, 558-559 = 168-169, 560 = 152, 562-564 = 178-180, 565-566 = 62-63.

Merry quotes from Grimm and Lauer a number of mediæval legends belonging to Persia, Turkey, Roumania, Finland and Norway, somewhat similar to the story of Polyphemus, but differing in many particulars in each case. The blinding of the giant or ogre appears in nearly all, and the escape by means of a ram's skin in most of them, but the device of a false name only in one. The general idea conveyed by these legends may be that of brute force overmatched by cunning.

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